

Light of Truth

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DR. A. S. HUDSON.

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THE FIRST GENERAL EPISTLE OF DR. PEEBLES.

To the Preachers and Members of the National Anti-Spiritualistic Convention, Convening in Anderson, Ind., September 10, 1897.

Beloved Brethren:—Like the apostle of old "I beseech you by the mercies of God" to ground your weapons against Spiritualism which is of God. I beseech you in tenderest tones to pause in your fight against Spiritual manifestations, which are God's living witnesses of a future immortal existence.

God said, Jesus "is Spirit"—that is, the infinite spirit power and presence the universe. And men being made in the image of God are necessarily moral and Spiritual beings; and spirit responds to spirit in all worlds visible and invisible just as naturally as music responds to music. Accordingly in all ages and among all nations there have been various Spiritual manifestations, for God is no respecter of persons. Socrates had his attending spirit and Jesus conversed with Moses and Elias upon the mount of transfiguration. Take Spiritualism out of the Bible and it is a lifeless shell. "Where there is no vision," say the Scriptures, "the people perish." Do you, beloved brethren, have visions? If not, is it not one reason why your churches are so empty on Sunday? Paul declared that he "was not disobedient to the heavenly visions." Signs, trances, visions, clairvoyance, and the "discerning of spirits" accompanied the apostles, disciples and primitive Christians for three hundred years after Christ. Then there came a falling away of Christianity. It became political, commercial, worldly, creed-encrusted—in a word, unspiritual. And you Christians, because of your schisms, sectarian creeds and scheming worldliness have lost the gifts of the spirit, spiritual manifestations; and you seem to be mad because Spiritualists, or anybody else have these gifts, and hence the inauguration of this un-Christian and anti-Spiritualistic movement.

Accustomed as I am to associating with physicians, cultured scientists and the learned literary bodies of this country and Europe, I say it with sorrow, I have not in years heard such coarse profanity as I heard in the pulpit of the Church of God on Thursday and Thursday evening last. Listen, "Hellishness," "the hellholes of seance rooms," "damnable teachings," "devilish doctrines of Spiritualism." "If mediums are influenced it is by the devil and his imps," "vipers of hell," "damnable heresies." Such pulpit profanity shocked my sensitive nature, aflame with love and charity. Beloved brethren, try to shun such profanity, such un-Christian, uncharitable language. When rude street boys use such words as "hellishness," "hellholes," "devilish" and "damnable" it is called swearing. Dear brethren, give heed to Paul, "But the fruit of the spirit," that is, Spiritualism, "is love, joy, long-suffering, gentleness, goodness, meekness, etc."

You repeatedly declared that the Bible, the infallible Word of God, condemned Spiritualism. But if infallible, how dare you revise and correct it? What audacity to revise the infallible Word of God! But what Bible, dear brethren? The Douay version of the Catholics, King James' Protestant version, or the revised version where devil reads "demon"; hell, "hades"; damned, "condemned," and heresies read "factions." And, then, there was published in England the "Breeches Bible," the "Vinegar Bible," the "Wicked Bi-

ble" from the printers carelessly omitting "not" from the seventh commandment. And there was also the "Molasses or Treacle Bible," arising from translating "no balm in Gilead," "there is no treacle at Gilead." The Woman's Bible is now attracting a great deal of attention. But the most brand-new Bible, the "Polychrome Bible," is being brought out by Professor Paul Haupt, with his assistants of the Johns Hopkins university, Baltimore. But which—which of these Bibles, brethren, do you choose—which do you select as the Word of God? Not one of them condemns true Spiritualism. They sustain it. They condemn the false just as they condemned the priests—the fraudulent priests. Listen to the Hebrew prophet, "Oh priests, ye have been a snare on Mizpah * * * ye teach for hire and the seers thereof divine for money."

"Spiritualism is of the devil," you said, and "would live as long as the devil lived." I deny the existence of a personal devil. What do you preachers know about him? If he exists what did God create him for? He certainly did not create himself, because self-creation is self-stultification. Where is the devil? Who has seen him? Can you bring him onto your platform, something as you challenged mediums to bring spirits there? You are in want of money; now, then, I will give you my check for \$1,000 the moment you will give us a visible manifestation of that devil you believe in. Bring him out. You certainly have good conditions, profanity is one, slander is another, and hypocrisy still another.

If a personal devil exists, and is rapidly converting so many millions, and among them multitudes of Christians, to Spiritualism, as the Rev. Mr. Hagaman admitted—if he is roaming about ruining souls, why doesn't God kill him at once? An all-powerful omnipotent God can destroy the devil, but will not; or he would destroy the devil but cannot! How is it, brethren? I see no use in the world for the devil, do you? Preaching him does not scare people as it once did, and neither does the preaching of hell. In the revised version Hell is polished down to Hades. Another word rendered hell is Gehenna, the Valley of Hinnom, originally just outside the walls of Jerusalem, where the worm should never die, nor the fires of hell be quenched. But the worm has died and the fires of hell have been quenched (Mark ix, 43, 44, 45), and I saw vegetation and vines growing there luxuriantly in this valley called hell in the New Testament. Later in the season I plucked and ate most delicious grapes in Gehenna, this hell mentioned in Mark's gospel. Think of it, brethren, clusters of luscious grapes growing in hell! Let us now sing:

"Oh, what would it be to be there"—in the fruit season.

While you padlocked the lips of Moses Hull, myself and others who were not members of your anti-Spiritualistic convention, you challenged Spiritualistic mediums to come onto your platform under your conditions and give tests, demonstrations or spiritual manifestations. Swords have two edges, shields two sides. I propose to test you; propose to weigh you in Christ's own scales. Jesus said (Mark xvi, 17), "These signs shall follow them

that believe." What signs—what tests? They shall cast out demons, speak with new tongues, take up serpents, drink deadly things, lay hands on the sick, etc. Brethren, you say you are believers in Christ—do these signs follow you? No twisting or dodging! Last night you offered to give thousands upon thousands of dollars to any medium who would come onto your platform and give a spiritual manifestation. I follow your example. One of the signs, one of the tests of a believer in Christ is to "take up serpents." Now I will put a box of rattlesnakes onto your pulpit platform, and if you be Christ-believing preachers will thrust your hands into that box and take up those serpents, I will give your convention \$1,000; or if your preachers, professed believers in Christ, will drink such "deadly things" as prussic acid, carbolic acid, belladonna and strychnine, a vial each, which I will hand you, and not be hurt, I will give you my check for \$5,000.

Beloved brethren, you said you wanted money to carry on your work. Now, by drinking these poisons and taking up these rattlesnakes—if not hurt—you will accomplish two objects, viz: get money and prove that you are—really are believers in Christ. Will you do it? Will you? Dare you try? Last year 3,000 died in India from Cobra and other snake bites, and among them was one Lutheran missionary on the Malabar coast. His belief in Christ did not save him, the promised "sign" did not follow him. How do you account for it, brethren?

Your work in exposing fraudulent mediums is very commendable. Moses Hull, myself and other true Spiritualists, bid you in this, God speed. But why did you not so extend the scope as to take in the fraudulent preachers and fraudulent church members? This very hour I read in the Indianapolis News that the Rev. E. L. Prather, of Crawfordsville, Ind., had been arraigned and found guilty on "eight charges of gross immorality." Yesterday's dailies from the great cities had accounts of three preachers and two Sunday school superintendents arrested for different crimes. I have a printed list of over 2,000 preachers and Sunday school superintendents that in serving "the world the flesh and the devil," have in the past been arraigned, convicted and sent to jails and penitentiaries. How many that ought to have been there, have escaped justice, I am not prepared to say. And yet, you speak of the "demoralizing influences of Spiritualism." Yes, yes brethren, let us unite and expose these hypocrites, these "frauds" and fraudulent Christians before they further disgrace Christianity.

Spiritualism, while inhering in and originating from God who is Spirit, does not rest merely upon phenomena, but upon Spirit—upon the spiritual and moral constitution of man, which constitution requires such spiritual sustenance as inspiration, prayer, faith, vision, music, trance, clairvoyance and heavenly impressions from the divine spheres of love and wisdom.

Spiritualists, many of them, open their seances with prayer. They sing hymns. They cultivate the higher spiritual graces. They cherish that charity which is of more importance than faith or hope. They see in every crystal stream a flowing Jordan; in every verdure clad mountain a present Olivet; in every well cultivated prairie a Canaan flowing with milk and honey. They consider true Christianity and true Spiritualism to be in perfect accord. And ignoring all blood, and all blood atonements, whether pagan or Jewish, they teach deeds—good deeds, rather than creeds. They teach salvation by character, or by the life, as did Paul, who said, "being reconciled we

shall be saved by his life," (Romans 5:10.)

Spiritualism is unpopular in penitentiaries and jails, in insane asylums, infirmaries for the feeble minded, sectarian club houses and among very ignorant people. It is popular among the wisest, brainiest men in the world.

The great and the good of the past and the present were, or are Spiritualists. Sir William Crookes, Dr. A. R. Wallace, Professor De Morgan, the great mathematician, Professor Challis, astronomer of Cambridge, J. Herman Fichte the distinguished philosopher and metaphysician, M. Leon Favre, consul general of France, who honored me with a seat in his seance room several times. I never met Victor Hugo but once and then in a spiritual seance in Paris, Mrs. Hollis Billings was the medium. Dr. Robert Chambers, of Edinburgh, was a spiritualist. M. Thiers, ex-president of the French republic wrote: "I am a spiritualist and an impassioned one, and I am anxious to confound the materialism in the name of Spiritual science and good sense."

Dr. Adam Clark, the great Methodist commentator says, page 208: "I believe there is a supernatural and spiritual world in which human spirits, both good and bad live in a state of consciousness. I believe that any of these spirits may * * * have intercourse with this world and become visible to mortals." The Wesleys had noises, raps and spiritual manifestations in their house for years. Surely brethren, Brother Hagaman would not brand Wesley's home or prayer room a "hell hole of the devil and his imps," if spirits did there manifest.

William Howitt, Judge J. W. Edmonds of New York, Professor Hare of Philadelphia, and William Lloyd Garrison of Boston, and Longfellow when upon his last European tour attended spiritual seances at the residence of the Guppys in Naples, and of Baron Kirkup in Florence. I saw his cards in their card baskets. Stanford, that built the California university costing millions, was an avowed Spiritualist.

The thinkers, a majority of the great and good men of the enlightened world today, are Spiritualists. Massive-brained Moses Hull, right here in this convention, walks an intellectual giant among these theological lilliputians whom I believe will be ultimately saved because the "Holy Scriptures" declare that "the Lord preserveth the simple."

It pleased me to meet in your convention, brethren, my old friend, Professor J. Stanley Grimes, who honored me with a most favorable notice in one of his books published over thirty years ago. Now, over 90 years of age, he still lectures and continues to be a free thinking materialist. And by the way the future religious and scientific battle touching immortality will not be fought between Christians and Spiritualists, but between materialists and Spiritualists. "If a man die shall he live again," is still a world wide question. And the only organizations that can rationally answer it with tangible demonstrations are Spiritualists and Theosophists.

The rector of the Episcopal church at Anderson would take no part in this bitter, un-Christian tirade against Spiritualism. Evidently he believed that men not only have a right to their honest beliefs, have a right to be respected for their conscientious convictions; but that "God maketh his angels" ministering spirits. The Apostles creed teaches the "Communion of saints," and after the reading of this, there is often sung:

"The saints on earth and those above, But one communion make."

Beloved brethren of this convention, your unbelief, your materialistic

infidelity is to me, exceedingly painful. To wit: you cannot believe in the present ministry of spirits, in clairvoyance, clairaudience, vision, trance, in brief, spiritual manifestations though witnessed and attested to by your, neighbors, friends and many of the most eminent men of the country. Yet at the same time you believe that "The Lord took off the Egyptian's chariot wheels." Believe that the "Lord made woman out of one of Adam's ribs." Believe that God "wet Gideon's sheep fleece." Believe that "Abraham was circumcised when 90 years old;" that the "Lord sent lying spirits to Ahab;" that the "Lord wanted offerings of ram's skins dyed red and badger's skins;" that the sun and moon stood still;" that "Samson chased and caught the foxes;" that the devil "carried Jesus up into the mountain," and that the "Whale swallowed Jonah." Yes, you believe, piously believe all the above things though reported to have occurred two or three thousand years ago among those old semi barbarous Jews. Indeed, facts have to be some two thousand years old before they can make entrance into your hard dry, bigot-encrusted craniums. May God have mercy on your cold, skeptical souls.

Spiritualism is a fact and so acknowledged by psychic research societies and the most erudite men of the age. It is a fact freighted with many frauds and fraudulent mediums. Let them be exposed—all of them exposed. Let the tares be pulled up and cast into the fire. I repeat, let them be exposed whether fraudulent mediums or fraudulent Christians in pulpits wearing the livery of heaven. In this matter we are a unit, dear brethren.

But as the heavens are higher than the earth, so is Spiritualism higher than spiritism. Spiritualism is a truth, and all truth is immortal. "I am the way and the truth and the life said the Christ of Nazareth. Spiritualism is also a religion and a philosophy. It is the complement of primitive christianity, and the antidote to materialism.

Spiritualism with its loving Father in Heaven; its brotherhood of man; its present and perpetual ministry of spirits; its fatherly chastisements for wrongdoing; its open heart towards all reforms; its sweet charity for human misfortunes; its encouraging, inspiring words to the sick; its comforting voice to the mourner, and its musical whisperings of love and precious memories from those who have crossed the crystal river, putting on immortality and summering in the eternal verdure and bloom of those elysian fields of the blest where souls never lapse nor suns ever set—is of God. I repeat, this Spiritualism is of God. It has come to stay and it will stand forever.

Grace, mercy and peace be unto you, brethren, farewell.

J. M. PEEBLES, M. D.
Indianapolis, Ind.

SNAP SHOTS.

To have the truth is to be right. Suicidal policy is partizanship in times of peace.

Hope is the inspiration from nature urging the soul to continue its battle with fate for final victory.

A misgiving in connection with a wish or a desire points to failure or a disappointment. That is a point in the study of Spiritual law.

Cessation of work means cessation of progress in spirit; for through labor that perpetual motion is generated needed by the spirit to rise above matter or away from its control.

The ups and downs in life are the effects of good and bad causes generated by ourselves, though losing sight of the causes in our affluence and refusing to see them when down.



MISS FLORENCE MARRYAT.

Daughter of the famous Captain Marryat, has written a large number of books; probably none have been more popular than "There is no Death," a narrative of her experiences with mediums, and her later work, "The Spirit World." Her lectures on the same subjects in 1894 and 1895 aroused much attention. Mediumistic and spontaneous, she affords helpful conditions, and has had most remarkable "tests" of spirit identity.—T. W., March 23 and June 22, 1894.

GOOD WORK WELL DONE AT LILY DALE—THE BABE WILL.

The camp season of 1897 at Lily Dale closed under most favorable auspices. It seemed to be a general verdict that it was the best of all the many annual feasts at this favorite resort. Little frictions caused by a few restless spirits are always a necessity, at all such gatherings, and they help, rather than hinder, the general success. Those who are in it, and feel personally concerned, no doubt are, for the time, uncomfortable; but when they realize that the part they act is for the general good, they will, as they grow into the spirit of truth, be glad that they were made the agents of the Divine plan. It is painful to meet friends of many years and find them so changed as to scarcely recognize the civilities of common life, because of some temporal disagreements, that have been permitted to poison the pure streams of natural affection with some bitter prejudice, some evil breath of suspicion or envy, but these are but temporal clouds in the mental sky, that pass away as people grow more manly and womanly, and become ashamed of such childishness. But in the great moving life that represented the purposes and genius of Spiritualism, and the management of the C. L. F. A. the small frictions made no impression.

The closing "love feast" on the last Sunday evening attested the interest and cordial agreement of the people, more emphatically than at any preceding year. I think there was never so large an attendance at the closing exercises before, and never better feeling.

GEORGE H. BROOKS

has made himself popular at Lily Dale. He is in touch with the people, full of life, and inspires the people with good feeling and social cheer. He has done more hard work, and reached outside of his special office as chairman, to help on practical efforts—especially with the young—more than any other that has occupied that position. The Young People's Spiritual Union which he organized last year, is a growing and promising society, and should be extended to every camp, and every town in the Union. Why should not Spiritualists have a representative body of

young people as extensive and popular as the Y. M. C. A.? Mr. Brooks has started it at Lily Dale; why not extend it throughout the land? He is a capital organizer, and should be kept busy the whole year around. Among the star speakers who touched the key notes of all human hearts, and represented Spiritualism, "pure and undefiled," were Carrie E. S. Twing of Westfield, N. Y., and Mrs. A. E. Sheets of Grand Ledge, Mich. These speakers combine the wholesome radicalism of truth, with sweet, charitable conservatism, which educates the intellect, without marring its integrity, and inspires the soul with the purest sentiment. This is the best combination to represent any cause. While it is necessary to strike down error when it comes in our way, and strong, bold blows are necessary to make room for truth, it is never necessary to abuse honest people who may be deluded and misled by influences surrounding them, or by inheritance and education. A clear, candid, presentation of truth will win its way to the reason and acceptance of the people; and in due time error will disappear before "the light which lighteth every man that cometh into the world." The war spirit is easily aroused in human nature and those who are under its influence, are careless of the rights of other and callous to all the tender emotions and humanitarian sympathies. They delight in the conflict; and are not pleased with gentle admonitions and persuasive reasoning. They want to see some one hurt, and enjoy the sight of pain inflicted. The Destroying Angel pre- sides over their better nature.

The speaker who appeals to this war spirit is sure to win great applause, if he shows himself a hero in battle, and makes the enemy tremble before his moral artillery, but such do not evoke and educate their better nature, either in themselves or their hearers; and their field is limited. It was said of Alexander the Great that after he had conquered what was known as the Eastern World, "he wept for more worlds to conquer." But there are in the higher realms innumerable worlds that no man has ever conquered; and they invite the student of truth to enchanting fields of beauty and mystery, where genius may apply her wand, and victory on victory crown his conflicts with ignorance and error, and every new attainment enriches the spirit, and leaves no sacrificial wrecks, no mangled remains of human agony on the gory field, no scar to attest the brutal instincts that fed on human woe. "Peace on Earth, Good will to Man," has been the Divine appeal in every great spiritual revelation that has awakened the world with a voice from the spheres of celestial wisdom. In modern Spiritualism all is not thus manifested, for human nature in all its variations and degress of unfoldment is a constant factor in its evolution. But love, presides and celestial wisdom breathes its silent influence, its secret councils, its hallowed aura, its soothing voices and blessed promises that take effect in all the lower aspects of human life and insure progressive benedictions.

THE BABE WILL.

Often as this subject has appeared in the Spiritual papers since last March, it does not seem to have stirred the hearts—and pockets—of the millions of Spiritualists as it seems to me it ought. True we hear much of "hard times" but the majority know nothing of them as they were known 50 years ago. We all use a dime or a quarter every month that a little self sacrifice, temporary deprivation that is no positive injury, might save. It would not be well to cultivate a stingy parsimonious habit, for that when established, is the worst bane that ever

blighted a human life. But such needful economy as shall enable us to do a great good at small cost adds to our moral virtue and enriches all who do it. The Babe Will is a bonafide document intended to secure to the cause of Spiritualism a liberal sum (from \$8,000 to \$15,000) using the N. S. A. as her agent in trust for the good it may do. This will is to be contested on flimsy pretexts, and may be lost to the cause by technical gymnastics in the courts. It is quite sure to be lost unless defended by first-class legal talent. This is not to be obtained for a song. Reader, I am not pettifogging for the N. S. A., I do not belong to that order, though I appreciate all the good work it does, and hope for its extended and prolonged usefulness. If it serves the cause by its organic resources, we are all partakers in the benefits. If it commits mistakes, it is proof that it is like all other organized bodies of men, and yet qualified to do business, and advance the work as no single or scattered efforts can. This Babe Will, if secured as the noble woman intended, might make it possible and easy for the N. S. A. to reach a helping hand to many weak societies, and besides, if it did nothing the precedent is of great importance to all who may wish to bequeath, or ever expect to be the beneficiaries of bequests, direct or indirect. All that is brought into the hands of responsible bodies of Spiritualists, helps the cause, and therefore all of us who share its benedictions. A half million Spiritualists in America can give 10 cents with no appreciable sacrifice. Why not act at once and be glad for the good so easily done? The cost of two cigars will pay it. All who smoke are better off by so much if they leave the weed and do good with its cost.

I know there are many appeals; and it is good for us to hear them, and respond as we can. It helps us to give frequently as our means permit. It hurts us to pinch our souls with parsimony. It robs us to freeze up the sweet juices of generosity and care only for paltry self. We thus make ourselves spiritual paupers, to beg our way to heaven, and to shiver when we get there, because there is not enough of the warmth of generous life to correspond with the glory around us. It will be a disgrace to the Spiritualists of America if this bequest is lost for want of means to defend its claims. It is a disgrace to our boasted civilization that it needs any defense. But since it does we must accept the situation and help, or suffer the consequences. Comparatively few of the millions who ought to help, will ever read this appeal, or any other. Hence the few must give more liberally to meet the need. This will help each one who gives, more than any who receive. Ten cents now, twenty cents, fifty cents, one dollar, feel in your pocket, sum up the needless expenditures of a month, balance the book, and give the rest now, and practice a wholesome self denial for a month. If one quarter of a million will do this no more appeals will be necessary. But let us not wait for each other. If I give 10 cents that is one towards the quarter million. Roll up the dimes and be free.

LYMAN C. HOWE.

Doing for others when in need empowers us to do for self under similar circumstances. Demanding a recompense for every good deed robs us of potency when in need ourselves. That is, he who takes pay for sympathy must purchase it in turn.

Develop your medical powers by taking a three months' subscription to the Light of Truth. Only 25 cents.

—Read "Spiritual Scraps."

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THE LIGHT OF TRUTH.

CORRESPONDENCE

NEWS NOTES.

Dr. Noyes is in Chicago.

Dr. Dean Clark is in Boston.

Frank Ripley is off for Los Angeles, Cal.

Lakewood, Me., had a ten days' campmeeting.

The Potters are in Detroit organizing spiritual circles.

The Campbell Brothers are at present at Lily Dale.

Dr. J. S. Cooper has temporarily located at Clinton, Iowa.

Prof. W. Frits lectured before the Akron society recently.

N. A. Stevens of Compton, Cal., has removed to San Pedro, Cal.

Stanberry, Mo., has a sweet spiritual comforter in Mrs. Alta Stevens.

Mrs. Mary E. Aldrich of Santa Cruz, Cal., is in Philadelphia on a visit.

Tomorrow is the last day of the Nashville Spiritualist convention.

The Rhode Island state convention will be held at Providence, Oct. 6.

Miss Alice Rittal of Dresden, Me., has been attending the Etna camp.

Mrs. L. N. Claman is pastor of the First Spiritualist Society of Chicago.

Peoria, Ill., has a stout defender of spiritual advance in Chas. A. Thomas.

Dr. Hasenclever has returned to his home, 678 West Madison street, Chicago.

The Unity society of Milwaukee opened up with the Hon. L. V. Moulton.

Col. de Armond of McKinney, Tex., was at the Oak Cliff campmeeting, that state.

Mrs. Irene Smith is holding free meetings at 997 Market street, San Francisco.

Klondike will soon have a medium. Edward Earle of San Francisco has gone there.

Several families have determined to remain on the Niantic camp ground for the winter.

P. Galvin holds services at Steve's hall, Cincinnati, every Sunday at 3 and 8 p. m.

Mr. and Mrs. J. P. Stearns of Old Town, Me., have been summering it at Temple Heights.

The Good Will Spiritual society of Bangor, Me., had an outing at Camp Benson on the 23d.

The friends of Van Buren county, Michigan, held their annual picnic at Saddle lake on the 9th.

Mr. Cyrus Avery, a highly respected Spiritualist of Chicago, will spend the winter at San Diego, Cal.

Col. J. L. Jackson, of Weatherford, made the opening address at the Oak Cliff camp near Dallas, Texas.

Dr. Muchlenbruch of San Diego, is lecturing in San Jose, Cal., Mrs. S. Cowell succeeds him next month.

Pamela C. Kennedy, wife of Lawyer J. M. Kennedy, of Marysville, O., passed to a higher life on the 8th inst.

The Free Church of Sturgis, Mich., held its annual meeting on the 5th, electing Thomas Callar as president.

Mrs. Eliza L. Bush Clark, former principal of Belvidere seminary, at Belvidere, N. J., has passed to the beyond.

Mr. and Mrs. J. W. Kenyon were at Lynn, Mass., serving the Arthur Hodges society. J. Edward Bartlett was also there.

A new version of Yankee Doodle has been written by Mrs. Harter Reynolds of Auburn, N. Y. spicing it with spiritual ideas.

J. B. Heckeman, of Newport, Ky., is one of the active workers in that section, who ever looks to the interest of the cause.

B. F. and M. E. Hayden may be addressed at Marshalltown, Iowa. They are doing platform work in neighboring towns.

Miss Emily Hansen of Cumberland Mills was in Biddeford, Me., recently, exhibiting some of her marvelous medial powers.

Douglass hall, Cincinnati, has Mr. and Mrs. Ricker as spiritual ministers. They will continue to hold meetings throughout the winter.

E. J. Bowtell spoke at Cortland, N. Y., September 4 and 5; Ithaca, N. Y., September 8 to 12. Present address, 3 Linn street, Ithaca, N. Y.

Among the familiar faces to the east seen at the Topeka, Kan., camp, were Will C. Hodge, Cora L. V. Richmond, Mr. and Mrs. C. M. Folsom.

Tusla, I. T., has a powerful materializing medium in Leo M. Paquin. Materializations are said to be able to hold themselves intact for 20 minutes.

Portland, Mich., has organized with Mrs. Clara Sutherland as president, A. C. Flowers as secretary, and Mrs. Jennie Rosenberger as test medium.

At Jackson, N. H., recently, Bennett Springer, of Boston, gave an interesting talk at the Eagle Mountain house on "What I Know of Spiritualism."

One of our old reliables at Fort Wayne, Ind., says a correspondent, is Mr. D. L. Carpenter, who is ever ready to take up the cudgel for our cause.

The First Spiritualist Society opened services at Redmen's hall, Manchester, N. H., Sunday, Sept. 5. Developing circle at 2 p. m. Lecture and tests at 7.

The first association of Philadelphia opened on the 19th ult. with Mrs. Alice C. Barry as lecturer and Mrs. Minnie Brown as medium and psychometrist.

Mrs. Carrie Twing has just closed a successful engagement with the first society at Geneva, O., Mrs. Hattie Ward is the general secretary of this association.

Oswego, N. Y., had a big gathering of friends on the 5th ult., with Mrs. S. A. Waters of Auburn, and George La Fontaine of Fulton as spiritual ministers.

The Cleveland lyceums have reopened at Army and Navy hall and Wieber's hall. Mr. B. F. Bellows being in charge of the first and N. B. Dixon of the other.

The beloved and devoted wife of Mr. W. A. Emmerson of Cedar Falls, Iowa, has passed to spirit life. Mrs. Dr. Armstrong of Buffalo, N. Y., conducted the funeral services.

W. L. Stevens of Orange, Va. has received the outlining of a new air ship in a dream which promises a cue to future success in this direction. Address P. O. Box 86.

Among the public working mediums in Cincinnati just now are John Lyons, Mrs. A. W. Hammel, Miss Lillie Thiemann, Mrs. Dr. Briggs, Mrs. Koop, Mrs. Myers, and A. F. Myers.

G. W. Parkinson of Yorkton, Ind., writes that Mrs. M. F. Jones gave a moonlight materializing seance in the open air with good results. The circle was composed of twelve persons.

During October the First association of Philadelphia will have Dr. J. M. Peebles; November, W. J. Colville; December, Mrs. A. M. Glading. The annual meeting will be held October 4.

Mrs. J. W. Kratz is serving the Akron society, from whence she goes to Alliance, then to Cleveland to serve the West Side society. At present she may be addressed 106 Hazel street, Akron, O.

Mrs. H. S. Lake has begun the season's work with philosophical lectures, each Sunday evening, at 118 Perry st., Cleveland, O. Thursday evenings are devoted to those who desire personal communications.

Carl A. Wickland and his wife, the trance medium have changed their address from 206 Oak street to 324 Wells street, Chicago, where they will remain while Mr. Wickland finishes his medical studies, when they will again take up missionary work.

The First Spiritualist church of Indianapolis opened the season with Mrs. Marian Carpenter. She will be followed by Theo. F. Price for October, F. A. Wiggin for November and Mrs. A. E. Sheets for December.

Among the well known mediums at the Marshalltown, Iowa, camp recently were C. Winans, Elsie Reynolds, Ethel Hodge, Harry Crindle, Frank Runyan, Dr. Arthur, Max Hoffman and Mrs. C. F. Weatherford.

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Americans as a rule will not sail second class, on ocean lines because of the various indignities put upon passengers in that class, and they quite naturally will not allow themselves to be herded into the steerage, while to go first class under the ordinary methods of ocean travel is beyond the reach of any but plethoric pocket books. This condition of affairs has attracted the attention of some American thinkers, who believed there was a way to give brainy Americans the advantages of a voyage to Europe and in a thoroughly comfortable, sensible and satisfactory manner, at reasonable cost, payments so arranged that they could be made, and no second class or steerage passengers carried on the steamers.

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CORRESPONDENCE

NEWS NOTES.

Dr. Noyes is in Chicago.

Dr. Dean Clark is in Boston.

Frank Ripley is off for Los Angeles, Cal.

Lakewood, Me., had a ten days' campmeeting.

The Potters are in Detroit organizing spiritual circles.

The Campbell Brothers are at present at Lily Dale.

Dr. J. S. Cooper has temporarily located at Clinton, Iowa.

Prof. W. Frits lectured before the Akron society recently.

N. A. Stevens of Compton, Cal., has removed to San Pedro, Cal.

Stanberry, Mo., has a sweet spiritual comforter in Mrs. Alta Stevens.

Mrs. Mary E. Aldrich of Santa Cruz, Cal., is in Philadelphia on a visit.

Tomorrow is the last day of the Nashville Spiritualist convention.

The Rhode Island state convention will be held at Providence, Oct. 6.

Miss Alice Rittal of Dresden, Me., has been attending the Etna camp.

Mrs. L. N. Claman is pastor of the First Spiritualist Society of Chicago.

Peoria, Ill., has a stout defender of spiritual advance in Chas. A. Thomas.

Dr. Hasenclever has returned to his home, 678 West Madison street, Chicago.

The Unity society of Milwaukee opened up with the Hon. L. V. Moulton.

Col. de Armond of McKinney, Tex., was at the Oak Cliff campmeeting, that state.

Mrs. Irene Smith is holding free meetings at 997 Market street, San Francisco.

Klondike will soon have a medium. Edward Earle of San Francisco has gone there.

Several families have determined to remain on the Niantic camp ground for the winter.

P. Galvin holds services at Steve's hall, Cincinnati, every Sunday at 3 and 8 p. m.

Mr. and Mrs. J. P. Stearns of Old Town, Me., have been summering it at at Temple Heights.

The Good Will Spiritual society of Bangor, Me., had an outing at Camp Benson on the 23d.

The friends of Van Buren county, Michigan, held their annual picnic at Saddle lake on the 9th.

Mr. Cyrus Avery, a highly respected Spiritualist of Chicago, will spend the winter at San Diego, Cal.

Col. J. L. Jackson, of Weatherford, made the opening address at the Oak Cliff camp near Dallas, Texas.

Dr. Muchlenbruch of San Diego, is lecturing in San Jose, Cal., Mrs. S. Cowell succeeds him next month.

Pamela C. Kennedy, wife of Lawyer J. M. Kennedy, of Marysville, O., passed to a higher life on the 8th inst.

The Free Church of Sturgis, Mich., held its annual meeting on the 5th, electing Thomas Callar as president.

Mrs. Eliza L. Bush Clark, former principal of Belvidere seminary, at Belvidere, N. J., has passed to the beyond.

Mr. and Mrs. J. W. Kenyon were at Lynn, Mass., serving the Arthur Hodges society. J. Edward Bartlett was also there.

A new version of Yankee Doodle has been written by Mrs. Harter Reynolds of Auburn, N. Y. spicing it with spiritual ideas.

J. B. Heckeman, of Newport, Ky., is one of the active workers in that section, who ever looks to the interest of the cause.

B. F. and M. E. Hayden may be addressed at Marshalltown, Iowa. They are doing platform work in neighboring towns.

Miss Emily Hansen of Cumberland Mills was in Biddeford, Me., recently, exhibiting some of her marvelous medial powers.

Douglass hall, Cincinnati, has Mr. and Mrs. Ricker as spiritual ministers. They will continue to hold meetings throughout the winter.

E. J. Bowtell spoke at Cortland, N. Y., September 4 and 5; Ithaca, N. Y., September 8 to 12. Present address, 3 Linn street, Ithaca, N. Y.

Among the familiar faces to the east seen at the Topeka, Kan., camp, were Will C. Hodge, Cora L. V. Richmond, Mr. and Mrs. C. M. Folsom.

Tusla, I. T., has a powerful materializing medium in Leo M. Paquin. Materializations are said to be able to hold themselves intact for 20 minutes.

Portland, Mich., has organized with Mrs. Clara Sutherland as president, A. C. Flowers as secretary, and Mrs. Jennie Rosenberger as test medium.

At Jackson, N. H., recently, Bennett Springer, of Boston, gave an interesting talk at the Eagle Mountain house on "What I Know of Spiritualism."

One of our old reliables at Fort Wayne, Ind., says a correspondent, is Mr. D. L. Carpenter, who is ever ready to take up the cudgel for our cause.

The First Spiritualist Society opened services at Redmen's hall, Manchester, N. H., Sunday, Sept. 5. Developing circle at 2 p. m. Lecture and tests at 7.

The first association of Philadelphia opened on the 19th ult. with Mrs. Alice C. Barry as lecturer and Mrs. Minnie Brown as medium and psychometrist.

Mrs. Carrie Twing has just closed a successful engagement with the first society at Geneva, O., Mrs. Hattie Ward is the general secretary of this association.

Oswego, N. Y., had a big gathering of friends on the 5th ult., with Mrs. S. A. Waters of Auburn, and George La Fountaine of Fulton as spiritual ministers.

The Cleveland lyceums have reopened at Army and Navy hall and Wieber's hall. Mr. B. F. Bellows being in charge of the first and N. B. Dixon of the other.

The beloved and devoted wife of Mr. W. A. Emmerson of Cedar Falls, Iowa, has passed to spirit life. Mrs. Dr. Armstrong of Buffalo, N. Y., conducted the funeral services.

W. L. Stevens of Orange, Va. has received the outlining of a new air ship in a dream which promises a cue to future success in this direction. Address P. O. Box 86.

Among the public working mediums in Cincinnati just now are John Lyons, Mrs. A. W. Hammel, Miss Lillie Thiemann, Mrs. Dr. Briggs, Mrs. Koop, Mrs. Myers, and A. F. Myers.

G. W. Parkinson of Yorkton, Ind., writes that Mrs. M. F. Jones gave a moonlight materializing seance in the open air with good results. The circle was composed of twelve persons.

During October the First association of Philadelphia will have Dr. J. M. Peebles; November, W. J. Colville; December, Mrs. A. M. Glading. The annual meeting will be held October 4.

Mrs. J. W. Kratz is serving the Akron society, from whence she goes to Alliance, then to Cleveland to serve the West Side society. At present she may be addressed 106 Hazel street, Akron, O.

Mrs. H. S. Lake has begun the season's work with philosophical lectures, each Sunday evening, at 118 Perry st., Cleveland, O. Thursday evenings are devoted to those who desire personal communications.

Carl A. Wickland and his wife, the trance medium have changed their address from 206 Oak street to 324 Wells street, Chicago, where they will remain while Mr. Wickland finishes his medical studies, when they will again take up missionary work.

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IDA P. A. WHITLOCK.

Mrs. Whitlock, of 27 Atlantic avenue, Providence, R. I., is well known as a lecturer and psychometrist. Early in life she became a member of the Universalist church, and for a number of years was an earnest worker. During this time she became conscious of a strange influence about her, but could not understand it. After her mother had been ill a year it was suggested that it would be well to consult a clairvoyant to see if anything could be done other than had been. Suffice it to say the result was good, but during the sitting the controlling spirit said: "You are a medium; go home and sit with your mother and father and you will see what you shall see." This was startling to say the least, but the request was obeyed and evidence given of spirit power. Afterward prophecies were made of public work upon the platform. Before she was hardly aware of it she began to give written psychometric readings from lock of hair and handwriting and has continued to do this for the past twelve years. Her first public lecture was given at Onset camp meeting ten years ago and since that time she has been constantly employed. After her mediumship began to develop many occurrences of early life which had seemed strange were explained. Clairvoyance of later years proved the clairvoyance of her childhood.

During the years upon the public platform she has been an earnest worker wherever she has labored, anxious that the truth of Spiritualism should be fully understood, both in its phenomena and philosophy.

EMINENT SPIRITUALISTS.

Among the prominent men and women known to literary circles the following have avowed their belief in Spiritualism: Prof. Wm. James of Harvard university, Prof. Elliott Coues of Smithsonian Institution, Sir Wm. Crookes of England, A. R. Wallace, F. R. S., Florence Marryat, Lillian Whitting, C. Flammarion, astronomer, Rev. M. J. Savage, B. F. Underwood, lecturer, Prof. Oliver Lodge, F. R. S., Mr. Balfour, M. P., Lord Dunraven of yacht fame, A. Aksakoff, Russian imperial councillor, Abraham Lincoln, Prof. C. Varley, electrician, M. Sardou, playwright, Prof. F. H. W. Myers of England, Prof. W. E. Weber of Göttingen, B. O. Flower, Lord Brougham, and Baron De Prel of Germany.

SUPERFLUOUS HAIR CAN BE REMOVED.

"I am free from the mortification of years," writes one lady. "Worth its weight in gold," writes another. Any lady can get this formation by addressing MRS. N. M. PERRY, A 78 Box 93, Oak Park, Ill. Mention that you saw this item in Light of Truth and you will receive a sealed letter in return.

OHIO SPIRITUALISTS ASSOCIATION

The officers of the Ohio Spiritualists association are desirous of opening an active aggressive campaign for the purpose of pushing the work of organization into every city and village throughout the state where there are at least ten or twelve earnest Spiritualists. In order to effectively accomplish this they must have the co-operation, and financial support of every avowed Spiritualist in Ohio. The time is ripe for making the moral and spiritual influence of our philosophy felt.

We are in need of funds and if the many friends who so generously signed the subscription list at the state convention last May will send in a portion of the amount pledged it will greatly facilitate our work of organization.

Don't delay nor neglect this matter brothers and sisters, now is the time for concerted action; and if we are true to our honest convictions let us make Spiritualism felt as a power for good in our homes, communities and country.

The following persons became contributive members of the state association:

N. R. Phillips, Streetsbury, O.; O. Stanford, Brimfield, O.; S. J. Stone, Hudson, O.; Jos. Slater, Nelsonville, O. H. C. Clark, Akron, O.; F. S. Cornish, Cleveland, O.; A. A. Butler, Braceville, O.; B. Boas, Ida Renkle, Cleveland, O.; Lewis Williams, Collinwood, O.; May Barnaby, G. M. Abbott, Alliance, O.; Geo. Sell, S. Wilkinson, N. J. Benedict, Cleveland, O.; Anna Edwards, Akron, O.; Carrie Abbott, Akron, O.; William Coleman, Lindeonville, O.; Mrs. J. C. Thompson, Ravenna, O.; J. W. Underhill, Canton, O.; Mrs. Maggie Coe, Norwalk, O.; S. A. Grover, Akron, O.; H. Hubbard, Painsville, O.; Mrs. L. J. Harris, Streetsboro, O.; C. F. Tavenor, Glenville, O.; Mrs. J. D. Preira, Ravenna, O.; Mrs. E. A. Underhill, Cuyahoga Falls, O.; Mrs. James Knight, Cleveland, O.; J. R. Knight, Cleveland, O.; A. D. Edwards, Cleveland, O.; C. J. Barnes, Anderson, Ind.; P. I. Miller, Cleveland, O.; Mrs. A. E. Moore, Cleveland, O.; E. C. Bacon, Cleveland, O.; Mrs. S. E. Russell, Streetsboro, O.; H. W. Howe, Ira, O.; Royal Church, Chagrin Falls, O.; J. S. Tull, Ravenna, O.; E. E. D. Rich, Cleveland, O.; Mrs. M. E. Calhoun, East Liverpool, O.; Cal. Wilkins, Bennett's Corners, O.; J. A. White, Youngstown, O.; L. Barnaby, Atwater, O.; Mrs. C. G. Fisher, Ravenna, O.; Mrs. B. L. Waterman, Cleveland, O.; E. R. Carles, Akron, O.; Mrs. C. C. Bacon, Elyria, O.; Jos. Harris, Streetsboro, O.; J. T. Gillespie, Edgewood Park, Pa.; Lewis Calhoun, East Liverpool, O.; W. A. Calhoun, East Liverpool, O.

The above-named members will please consider this publication of their names a receipt for membership fee, and if there has been any omissions we will try and rectify them on notification.

DR. F. SCHERMERHORN,
Secretary Pro Tem., O. S. A., Office
184½ South High street.

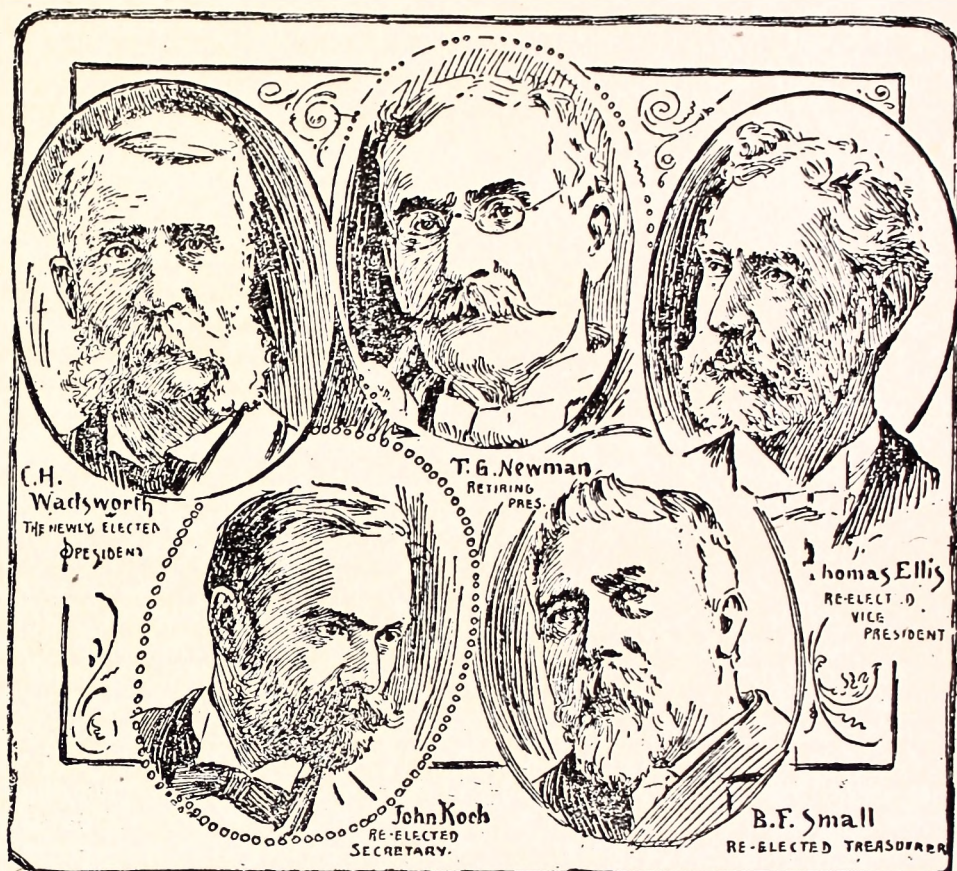
Dr. Louis Schlesinger, says the Chronicle, who is now in Spokane, Wash., is an Israelite by birth, 65 years old, and began life as a physician, receiving a thorough and complete medical education. But his invisible guides told him they would provide for his material wants, and that he must act as their instrument in demonstrating to mortals the truth of immortality. This he does through private interviews or sittings and public or platform tests. A representative of the Chronicle accepted an invitation to visit Dr. Schlesinger at his rooms in the Sherman house, and was given in full the names of deceased persons he knows that the doctor could have had no knowledge of, and other startling proofs of the mysterious power he possesses.

ASSASSINATIONS.

Among the usual hot weather murders are two prominent statesmen—the prime minister of Spain and the president of Uruguay.

What can possibly induce these repeated high-handed murders is difficult to fathom from an exterior view, knowing that none escape the common penalty. But does a murderer ever think of himself in such cases? Most likely not. Rather than kill to be killed a man would commit suicide. No one courts death in that way. No one loves dying in public or with ceremony. Like the animal, man prefers to die in secret; i. e., when alone and free from jarring influences—the nearest loved ones excepted or with whom there is an interblending of forces that makes for harmony. Beyond that the dying want no company. It is an intuitively felt need; and, withal, many forget this in a moment of passion or murderous aspiration—not only forget it, but feel safe from conviction or even capture. In fact, it is instinct to evade capture—the instinct of self-preservation, even though the life taken was not considered. No man is willing to die for a wrong deed. It is

Suggestion is bad enough, but direct hypnotic influence is worse; and while few can be induced to commit crime who are not gifted with that tendency, there are enough sensitives among the criminal class to invite the presence of executed murderers and be hypnotized by them to continue their work, if but for revenge for having been ushered into darkness unprepared for the situation. It is a hell, indeed, to be robbed of one's body amidst excitement or disturbance, and withal suffering the keen, agonizing and soul-piercing mental vibrations of popular feeling. Of course, the murdered are also to be deplored. But they do not suffer. Popular sympathy is with them, and their surroundings are made a heaven on earth at once. Such a spirit enjoys a sweeter awakening and continued peaceful life months to come than it probably would have done under natural circumstances. The family may suffer, but not always. Sympathy is a neutralizer of pain—mental or physical—and the afflicted in such instances are bountifully showered with it, while the reverse condition exists with the murderer. Some may think it serves him right. But such thoughts do not redound for



NEW BOARD OF THE CALIFORNIA STATE SPIRITUALISTS ASSOCIATION.

a voluntary plunge into hell; for few conditions are worse than that of the murderer, and especially of a cowardly one.

But are such murders cowardly as the above? If sane, the murderer is hardly to be called a coward, unless it is of the sneaking order, where all chances against being hurt favor the attempt. But are such people sane? It is beginning to be believed that they are not. If so, is legal murder just? Do we hang an escaped lunatic who kills one of his captors? If an ordinary murderer is considered insane, how much more so must one be who dares kill a prominent statesman? For he knows beforehand that capture and conviction are inevitable he would hardly dare the undertaking. But not realizing it in its fullest measure, though known to others and even to children, it is natural to infer that the assassin is not sane—his insanity beginning from the moment he conceives the idea of murder, or probably the murderous idea began with his insanity. In either instance it is not safe to kill him, for it is setting a murderous spirit free to obsess or influence others to like deeds, or to a like mental state of animal ferocity or insanity.

peace on the thinker. In comparison to his feelings of revenge in the matter or desire to see the murderer executed, he must naturally suffer. If not immediately, in the course of time; for an unforgiving mentality grovels about on the earth plane and attracts just such earthbound spirits, and thus may be hypnotized into the crime for which it hates the criminal. We may hate crime, but not the person it controls. Remember, it is not the man, but his body which does the deed. He cannot control that if it is born with blood and tissue steeped in crime by the thoughts of its parents during or after conception. Purify the flesh by elevated thoughts, and the child will be well born; for if its temple is pure the soul, too, will be able to carry out the divine impulse or instinct, which is love, and not revenge or hatred—the primum mobile of assassinations.—Arthur F. Milton.

—Clara Watson, of Jamestown, N. Y., writes: "I am glad Mr. Hull is again on the editorial staff. Long may The Light of Truth shed its rays upon the mind of humanity, helping to illumine the understanding, widen the scope of knowledge and deepen the spirituality of the race."

Spiritism

A DEAD LOVE—A SPIRITUAL VISION.

"Ah, surely nothing dies, but something mourns.
Let them die.
Let them die now, thy children, so thy heart
Shall wear their beautiful image all undimmed."

By Sylvanus Lyon.

Dead! The spirit whispers so mournfully. Dead! All dead, never again to live in beauty, to rejoice, cheer and bless you.

Ah, yes, I know—I feel it, with so many heartaches, so much sorrow, such constant repinings.

And is this death and sorrow to continue? Will the misery never end? May there not come a change to some new life and beauty? I saw a vision of this death. So sudden—mournfully real and present. It came to me and it continues to haunt me through all the hours and moments.

Only to close my eyes and look, and there is the vision before me. The fair corpse lying all peaceful, clad in purity's robes of sweet simplicity; the face so beautiful in death, with tracings of all its past charms; the hair arranged so sweetly, with stray love-locks falling gracefully over the fair brow and stealing down the pallid features; the eyes cold, expressionless, and the features and form peaceful, motionless. And this was my past—now my spirit love! As if to mock me, fair flowers embrace my love. Only a simple wreath of jessamine, entwined with myrtle and sweet orange blossoms, with a few delicate pinks, made the face more lovely.

And my love lay there so silent—placidly beautiful, with death's cold touch; or rather his embraces seemed to love her so fondly, tenderly claiming all of life's beauty.

Oh, death, cold, unrelenting monarch, how dare you thus hold all of my endearments—forever to claim and keep them, growing closer, loving more dearly with dissolution and decay?

MEMORIES.

"The sleeping and the dead
Are but as pictures to a lover's eye."

And how little I dreamed of this death's coming, this great sorrow wound and blighting change. Ah, too true! "Thou hast all seasons for thine own, oh, death." Still, why, oh, why, thus snatch away my soul's last darling?

I felt a shock. The moving new scenes and cares with friends and changes. Foolishly I thought not of the estrangement and the little coldness—and haste. Oh, no, nothing more, foolish heart of mine. Away with all fears—only thinking of life, love, happiness.

And thus I silenced (for a little) those doubts; the idea of any change with no thought of loss and death.

But again and often the sad reality, the vision will come to me, so beautiful and silent.

RESIGNATION

Will the wounded heart cease to feel sorrow's pangs? Can we quickly, coldly, shut out life's beauty, and its holy scenes, with the world's cruel chances? Must we forget the bliss of our happy hours and sweet loves—with the desire for fond caresses?

Yes, if for good—to benefit and bless

those we love. Sacrifice, giving, are beautiful and the highest life, the true nobility—and the grandest ideals come with duty—blessing, suffering for those we love; and the lesson is for our good, lest we enshrine such loves as idols in the heart, forgetting heaven and God, and the Christlike, the holy, rejoices to suffer and die cruel deaths with no return for love.

And thus, my spirit love, I'll not forget thee, the treasure hours of bliss, the meetings, the greetings, the sweet embraces (so longed for), so gladly given, yet never satisfying.

Oh, no; we can not thus blot out; we should treasure sacred memories and never banish our holy joys—for they are the flowers of life. The riches of the heart—the sacred altars of holiness, where the soul can worship and sorrow yet find peace and rest, and with our fears and sorrows will come hopes, gleams and many sweet memories, and the loving spirits return with the sadness of reality, making us remember the living presence of this, our spirit love.

REALIZATION.

Oh, death, enemy of human joys! A flash, a shock and cry must come from all true hearts, who must mourn and feel the parting of lost loves. Who so rich and strong, thus losing the beautiful, banishing heavenly joys with the death of any true love, will not feel sorrow or anguish?

Yes, this was my spirit vision of a loss or death alone; cold, cruel and unrelenting, but vividly present before me.

There was my sweet, beautiful love all silent in death—not a picture, but seeming a sad reality.

As one awakening from a terrible dream I gazed and sorrowed. But it was real to me, the necessity of this change and separation—yes, and the lesson was both wise and good for all of earth's children. I saw how my loss was my love's safety, and how others would prize this, my treasure, in spirit realms, where they would rejoice and go onward with innumerable joys and endless progress.

And if now, if ever, this beautiful spirit love must lie as if dead before me in vision, I'll cherish forever the joys and memories of the past and consecrate my past love to the heavenly and more beautiful, the everlasting, God of all love.

"It were well for mortals all to look to the real end—heaven, immortality, God."

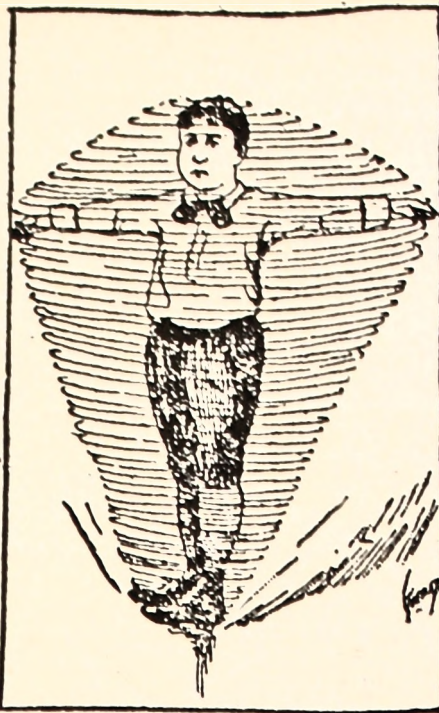
FINIS.

Death change is life's sad lesson, written everywhere; birth, growth, decay. For new life there is no lover like death, for he embraces all nature, all created things, with his mighty love. And thus all hopes, feelings, joys, loves, live—rejoice to fade and die, and only the good and holy, the true and beautiful—the Christlike, lives forever, progressing on to God.

Do you wish to know what inspiration is, then read the Light of Truth. It will develop your powers in a few months. Twenty-five cents will secure a three months' subscription.

When the old creeds are threadbare, and worn through,
And all too narrow for the broadening soul,
Give me the fine, firm texture of the new,
Fair, beautiful and whole.

—Ella Wheeler Wilcox.



A SPINNING BOY.

This unfortunate little New York boy might truly be called "The Human Top." Involuntarily he spins like a top. Every few steps, whether he walks or runs, he turns his body all the way around two or three times. He wishes not to revolve, but he has no more control over the revolutions of his body than he has over the revolutions of this mundane sphere. These "forced motions" have grown in force and frequency upon the unhappy boy since he learned to walk.

His name is Charley C—. His full name is withheld to spare the feelings of his parents. Lately Dr. Charles K. Mills and Dr. W. G. SpiMer, two eminent physicians in diseases of the nervous system, carefully examined this whirling boy, but the learned doctors confess themselves completely puzzled by little Charley.

Spiritualists will perhaps see in him a medium or sensitive controlled by some earth-bound dancer of mortal life who has carried her passion into spirit with her and re-enacting it through this boy.

THE SOUL'S SPHERE.

Love is a soul qualification. Hatred or prejudice is its antithesis, or perverted love. It is the soul coming down to a level with its animal or material appendage, the spirit body. In this state the soul suffers—feels oppressive, dubious, despondent, gloomy, and often despairing—for it is a prisoner in its own mansion—not free to act independent of its lower self. Instead of controlling the body or spirit and dwelling in rapport with higher intelligences, it is being controlled and lives in darkness. Intuition is obscured and it is dependent on spirit aid for comfort, advice and guidance; and if these are not good or wise, it blunders along through life, a prey to circumstances. Prejudice is the bane of existence, and makes earth life a burden, and spirit life a hell. Let prejudice be overcome by forgiveness, charity, good deeds and abnegation. It is the only remedy to restore the lost heritage or to loosen the bonds that hold it to the earth plane. The soul should be free to roam the universe at will—to make its influence felt at distances—to be able to penetrate the mysteries of life, and thereby enjoy the happiness accorded to all by virtue of its divine inheritance. God is in man, but that spark or essence of his selfhood must be like its progenitor—free from prejudice and have love for all mankind. In that state it is man in God, in harmony with universal soul or love.

Psychometric Dictionary, 25 cents.

CHRYSTAL VISIONS.

An article in the *Revue Scientifique et Morale du Spiritisme* deals with the question of vision in a glass of water. To all intents and purposes this is simply crystal vision, for a glass of water, unless you happen to spill it, adequately serves all the purposes of the most costly and valuable crystal in the world.

As might naturally be expected, the subject is here considered from the Spiritualist's point of view. The method recommended is to fill an ordinary glass with clear water, place it on a table, putting beneath it a sheet of white paper, in order that no surrounding object should be reflected. To these very simple and desirable arrangements certain other details should be added. The water is to be "magnetised" for ten minutes or so, while the seer "wills" that it should receive the property of presenting accurately those images which the spirits were able to create. Further, we are told, incomprehensibly, that the eyes must never be removed from the crystal, otherwise, "as in hypnotism," the charm will be broken!

The analogy with hypnotism becomes more apparent when we read that by the time the manifestation is produced "the subject is in a hemisomnambulism." The author repudiates the idea of the Middle Ages that a spirit or an angel takes possession of the ball; the visions are fluid pictures created by the spirits! It is just as absurd, we are told—truly enough—to say that a spirit dwells in a table or in a box as in a glass of water. "The spirits are not located in a glass of water any more than anywhere else. This is certain. What is there in a glass full of liquid? What there is is an image—nothing more—an image taken from nature. Hence its frequent exactness; thus there is a cause, and an intelligent one."

LADY BURTON'S SECOND SIGHT.

In the recently published *Romance of Isabel Lady Burton*, she tells the story of her recall from Damascus with graphic power, but the most remarkable part of it to us is the extraordinary faculty of second sight which she seems to have possessed. The night after her husband had left for Damascus, she was conscious of a presence in her room which pulled her by the arm and would not let her sleep. It called to her to get up and follow her husband, as he needed her. So she arose in the dead of the night, went down the stables and saddled her horse and, despite the entreaties of her servants, followed her husband, and rode off 20 miles through the desert over rocks and boulders, through the darkness, to catch the diligence for Beyrout. She succeeded in catching it by a minute, and arrived at the seaport just in time to wish her husband good-bye on his return to England. It is one more instance of the curious sympathy which existed between these two persons, and though they were hundreds of miles apart, they were able to "sense" one another, without any verbal or written word having passed between them.

A three months' subscription with either one of these books: *Higher Realms* or *Psychic World*, for 25 cents. But this is for new subscribers only, and we trust our old subscribers will aid in the work. To hold a good paper the friends must work for it.

As we expect perfection in others nature will expect it in us, and try us accordingly. It is enforced practice of that which we preach.



DR. J. H. R. MATTESON.

DR. J. H. R. MATTESON.

GRACIOUSNESS.

Mrs. Matteson has been for a number of years a prominent figure in Buffalo, N. Y. Her greatest fame rests upon her vanquishment, in many hard fought battles, of the medical quacks of that city, who through base and outrageous laws enacted in their behalf have sought to drive her out of the city, imprison her, and break up her work and they have signally failed every time. Mrs. Matteson stands today a recognized clairvoyant physician and is doing a vast amount of good. Her hand and heart have been seen in all that pertains to the advancement of Spiritualism in Buffalo during the last 15 years. Mrs. Matteson is an unconscious trance diagnostician and rarely fails in locating disease and its causes. Her treatment consists wholly of roots and herbs prepared by herself and assistants. She has written and published a book called the Occult Family Physician and Botanic Guide to Health, a valuable and handy work which ought to be in the family of every Spiritualist.

THE KEY OF LIFE.

Love is the glittering key of each one's fate;
Wherewith virtue locks our antipodes apart.
It is bad form for fin-de-siccle hearts to hate,
It is living death to every love-born heart.
The soul that auctions off this heavenly gift
Or raffles it for pearls or merchandise,
Has dearly bought a temporary shift
And with it death that still forever dies.
The fair, sweet form who sacrifices love
For the baubles that proud wealth can draw,
Will find the fate that dooms a gentle dove
To fill a noxious serpent's maw.
Better the place which only love can give,
The heartaches, too, when want and penury cope,
Than all the hollow mockeries that live
In luxury, with disappointed hope.
Better the germ of heaven, with a crust,
The Key of Life, with toll to keep it bright,
The consolation of an angel's trust
Than all the glory of a palace light.
There is no fairer scene on earth below,
Nor even in the Summerland above,
Than where fond meeting souls may know
That they are drawn by pure and perfect love.
J. MARION GALE.
Bangor, Wash.

We so often ignore the fact in practice, that an individual of ordinary intelligence should be better qualified to estimate his own nature, needs or circumstances, and the most judicious course for him to pursue in any connection, than intimate friends are, much less chance acquaintances who must estimate wholly from outside indications and hearsay; and all things considered, he may be as wisely selfless; for quite as frequently the purpose—that we flatter ourselves is solely for the general good of humanity—will manifest, unconsciously to us, as self-tinctured as that of those whom we warmly censure for seeming selfishness. Persons in authority may mark out a course for an individual and compel him, by physical force, to pursue it, or they may tell him what he ought to do, and when he demurs, because of considerations known only to himself perhaps, which make it unwise for him to do so, much as his inclination may favor it, yet such that he does not feel free to publish, he is coerced by a forceful argument, with insinuations of selfishness, etc., that makes him a more pitiable slave to autocracy than the first method does, because in the first instance he does not charge himself with any responsibility, while in the latter he does. If we plainly state the merits of some cause we advocate and the probable benefits to accrue to humanity at large, or to one, or unions of individuals, then graciously encourage our auditors to exercise their own intelligence and sense of right in pursuing the course that seems to them best, will we not be assisting them to a more admirable state of self-decision, self-dependence and living than we will by assuming the responsibility of deciding for them and impelling them to acquiesce through personal influence, etc.

If we realized that when we advise or urge a course upon others that we assume a certain responsibility in their connection that must be discharged sometime, either on the material, thought or spiritual planes of expression, characteristic of the real purpose, undoubtedly we would study more carefully and fully our motive, and

that Spiritualism recognizes a common brotherhood of man, hence, because he or she is not estimated as one of the choice plants in the garden of life, but may be classed by many with the weeds even—the wisest often fail to conclude in many instances that the most judicious way is for each person of average intelligence at least, to mark out his own course and assume the responsibility for the same.

Very few persons are so advanced that they can carefully consider a line of conduct, and when convinced that it is not in accord with public opinion or approved by friends, yet because it seems to them the right, the wise way, will pursue it serenely, graciously, with only kindly feelings for all who oppose or differ from them.

We can never know real satisfaction in living until we can fairly estimate and place ourselves; when we will not be grieved, discouraged or angered because denounced and slighted by those who can neither comprehend us or our circumstances; neither will we permit praise or flattery to puff us up because we are following a course that many applaud.

Until individuals arrive at the transcendently philosophical state, when they can express true to their comprehension of a belief or a wise course of conduct, despite all surroundings or influences, they will naturally be attracted, or repulsed, in their desire to investigate in directions divergent from their own by the treatment they receive from those who claim to offer a more advanced belief or indicate a superior rule of conduct. So we urge—not patronage—that all Spiritualists charge themselves to have sufficient in kindly greetings, or at least a nod of recognition to those often met, especially at society meetings or camp gatherings, and prove the excellency in practice of what sounds so sweetly in speech and looks so well in print, value now what increased knowledge tomorrow will prove invaluable—a Spiritualist need feel inferior to none, as a whole, and so shrink from civility; neither claim his superiority, and publish his mistake by descending to snobbery, but under all circumstances at home or abroad, try to prove the beauty in the spiritual philosophy by expressing excellence and graciousness of character in the treatment of every one, aye, of all life expressions, and this will do more to influence the masses to unprejudiced investigation than a multiplicity of brilliant lectures and tests without.

If we could realize that there is a way to be gracious and never be persecuted by undesirable associates and grow into it, how much unpleasantness we could save others and ourselves conscience goadings that will come when in the light of a larger understanding we see our unkind treatment in some, if not all instances.

LISLE E. SAXTON.

DIGNITY.

There is an exterior and interior dignity. The former is manifested as pomposity, ostentation, pretentiousness, assumption, and self-sufficiency. The latter as modesty, conscientiousness, truthfulness and self-abnegation or justice. One exercises material or worldly power and influence; the other spiritual power—the one being of the seen, the other of the unseen. The one is mortal and ephemeral; the other eternal. One is worldly; the other divine.

You can soon find out whether you are a medium by reading the Light of Truth. Its influence awakening medial powers. Twenty-five cents for a three months' trial subscription.

Gail Borden



Eagle Brand

Condensed Milk
HAS NO EQUAL AS
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FREE ON APPLICATION.
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DID THE GHOST USE THE TELEPHONE?

An esteemed correspondent sends me the following remarkable story, for the truth of which he vouches:

"Last summer an elderly friend of mine, Mr. B., was sitting at home with his wife, in the suburb of a provincial town, when a letter arrived saying that his only daughter was unwell and would, on her husband's advice, seek a short rest at home. In a few days she came, and her condition was not regarded as being serious. Mr. B., has a branch of his business at a neighboring town some miles distant, and the office there is connected with the residence of his son (about two miles from the office) by a telephone. On a Sunday afternoon last autumn, Mr. B., jr., was at home, and, in amazement, heard the telephone bell ring in his room. He immediately asked what was the matter and received the startling reply: 'Go to your father's house at once. Poor Nelly is dead.'

"He went by the next train and found his friends in distress, for his sister had died rather suddenly. But what astonished him was that nobody had sent any message of the decease, which, in fact, had taken place at the moment he had received the telephonic message. He had not been thinking of his sister at the time, and the bell was heard by others in the room. On returning at night he visited the office before going home, and there found that the message could not have reached him in the ordinary way, for the wire was disconnected and had been so since Saturday."—W. T. Stead.

CHAIN LETTER—PLEASE ACT PROMPTLY.

The First Spiritual church of Rochester, N. Y., is an incorporate body under the laws of the state of New York and desire to commemorate the advent of modern Spiritualism by erecting an edifice to be dedicated to the memory of the famous Fox Sisters, the first acknowledged Spiritual mediums, and to be devoted to the dissemination of the truths of Spiritualism. Kindly assist us by duplicating this letter and sending to three of your friends, and send two two-cent stamps to our treasurer, L. Dustin, 56 Lake avenue, Rochester, N. Y., U. S. A.
A. K. Sisson, Pres.

EVERY LADY SHOULD READ THIS.

I will send free a positive cure for all female diseases peculiar to our sex. A simple home treatment, a common sense remedy that never fails. Free with valuable advice. Mrs. L. HUDNUT, South Bend, Ind.

(Entered at the Postoffice at Columbus, O.,
as Second-Class Matter.)

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The Light of Truth can not well undertake to vouch for the honesty of its advertisers. Advertisements which appear fair and honest upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns they are at once interdicted.

Rejected MSS. will not be returned without postage accompanying the same—nor preserved beyond thirty days after receipt. Obituary notices of five lines inserted free. Ten cents per line over that number.

A FAMILY CHAT.

As the lengthening evenings approach and the harvest days wane, and people of studious minds are casting about for their fall and winter reading, a word to the great family of readers of the Light of Truth may not be out of place.

It is the desire and intention of the Light of Truth to push out into the great and hitherto little explored field of spiritual development. The possibilities and practicabilities involved in spirit communion and the regnant thought of the world on these and kindred subjects will form the work which this paper intends to introduce. In view of this the Light of Truth ought to be on the reading table of every progressive family in the country.

The master questions of the world today pertain to the vexed problem of a future life. For if this life is all, then mankind might as well mark failure on the purposes which have brought them into the world. Inasmuch as the leading clergymen of this country openly admit that they have no evidence of a future life, and inasmuch as a crass, enervating materialism dominates the average schools of scientific investigation, there is no avenue other than the phenomena of Spiritualism whereby man's anxious quest after immortality can find a resting place.

Those who have come into a realization of the blessings and beneficences involved in the settlement of this problem cannot be of greater service to the spirit world than by aiding in the support and maintenance of the Spiritual press, and not the least by any means among these vehicles of dissemination is The Light of Truth.

These columns from week to week will convey to our readers the latest and best of the current thought and news bearing on these subjects, and we urge our readers to aid their cause by aiding us to disseminate its truths in the world. At one dollar per year, The Light of Truth is the best publication of the kind on earth. Remember, we look upon our readers as co-operators with us in the grand uplifting forces of this gospel. Remember, that no cause is just that has not its roots in human love and good will.

The beacon fires upon the mount of progress are being rekindled by the undying flames of research and analysis. Questions are asked by babes which the hoary sage fails to answer. Everywhere the spirits of unrest and dissatisfaction are carrying the fagots which are to burn and consume old theories and time-honored hobbies. The outcome is assured. Nature's correspondences teach a true lesson and the human spirit and its immortal energies will yet conceive the unchanging order of omnipotent love.

Home mediumship is the most satisfactory and safe from intrusion. Read "Note the Effect" and act on it at once.

IN THE LIGHT OF PSYCHOMETRY.

When your eyes rest upon the flamboyant advertisements of clothing dealers, who spend thousands on thousands of dollars annually to exploit their business in the newspapers and upon sign boards; when you see suits of clothes offered at five, ten and fifteen dollars which ought to cost more than that for the bare manufacture, if they are as represented, think of the myriads of women and young children, girls not yet fully in their teens, who grind away their lives sewing on these garments in dingy cellars and annexes to brothels and human stys, for pittances that barely keep life in their poisoned frames. There is where the question of cost to you, the purchaser, is solved. Solved in the tear pits of shriveled, outraged and petrified humanity. There, too, is evolved that aural vampirism which every sensitive wearer of these tainted clothes feels, but does not understand. A psychometer in one of these palatial clothing and outfitting establishments sees and feels horrors before which the imagination of a Zola would quail. He sees the pinched, hardened hate of the seamstresses. He sees the moloch upon whose altar they have flung their last shred of honor. He hears the leering guffaw of the moral degenerates who employ them. He hears the groans and sees the tears of weak, frail girls who have pinned their maidenly virtue to the bundles of clothing everywhere displayed. He hears the scoffs and the curses that echo along the lurid vaults of shame in which they waste away and die. All this is a part of the manufactured fabrics so wantonly displayed before his outward vision. If men knew what they are really placing on their backs every time they buy one of these pieces of clothing they would shun them as they would a pestilence. Indeed, they are a pestilence, a psychic vampirism that corrodes their own atmosphere like a deadly night shade. Who knows how many crimes are instigated by the coats men wear? Who can tell how many women there are whose outrage and destruction have been encompassed by the influence of a button hole on a sweat shop vest? The time will come when men may be judged by the clothes they wear.

A CHIP FROM THE SCULPTOR'S CHISEL.

The stuff from which the Infinite Sculptor is hewing out the expression of the Eternal thought received a rude shock the other day in the anthracite coal regions of Pennsylvania.

It was merely the slaughter of a few fragments of the submerged ninety-five per cent.; a deeper gouge into the tear pits of wives, mothers and babes; another guerdon of heart throbs and desolation, but it serves to reveal the chisel by which Almighty recompense is working out the hideous Night of wrong.

The long shadows of greed and plunder will darken the land with more of these slaughters, but obloquy will not always taunt the right nor scourge with lawful might the pinched spawn of poverty. Today it must be so, for the lesson is not learned and the discipline is not perfected. Then let the Winchester musket arbitrate. 'Tis well. The weight of oppression, like the wine press, squeezes at last the clear spirit of freedom from the pulp of human hearts. In this way the Master works. Thus do the mills of the gods grind.

The doctrine that a happy combination of atoms results in thought, volition and all other phases of intelligence is as preposterous as the notion that a pyramid loses nothing in point of stability by rearing its base in the air with its apex in the ground.

TO YOU, YOUNG MAN.

There are certain ill-defined perplexities which haunt every youth in the formative period of life, and especially so if he has been reared in the atmosphere of Spiritualism and realizes something of the tremendous responsibilities resting upon him. These questionings oftentimes provoke serious thought and appeal to the profoundest impulses. He is stirred by strange and untried desires and imaginings. He faces indeterminate conditions. Wisdom begins to knock at the door of incipient passion. Love instinctively, but without training, reaches for her divine throne in the youth's mentality. Ambition burns, and what he realizes of life in a general way is made up wholly of sensuous feeling. The soul is dormant and waits on wisdom as the profit of experience. A thousand fancies shoot through his mind. He wonders and ponders, but if he is observant, his soliloquies will practicalize into a few questions like these: Am I moving with the drift of my period or am I fastened to some snag? Will the ship pick me up or let me remain to rot or corrode? In fact, am I alive or am I dead? It is not Christ alive or Christ dead. It is not, did He ever live or does He live now. The question is, Am I alive? Shall I be counted one or marked a cypher? What is to be my attitude in life toward women? Do I use religion as a cloak to hide some moral leprous spot or as an avenue upon which to speed my way into some grand soul's love? Am I a Spiritualist for revenue only? Do I cultivate my own powers of mind and body along lines of goodness and tenderness and loveliness or am I seeking flaws in other people's lives? In a word, is this old world to be any better because I have labored among men?

Queries such as these ought to stir the heart, and if they are considered rightly, no young man will go far astray.

OUR NEIGHBOR, THE FRAUD.

The enemies, ignorant and otherwise, of Spiritualism, like the foes of any cause, are of its own household. "Clean the rascals out," is a good slogan, but we ought to be tolerably certain that the cleaners have been cleaned out before the crusade begins. It was Carlyle who said in reply to a young man's query as to what he could do to mitigate the rascality of society: "Young man, keep yourself clean and unspotted and you will be sure there is one rascal less in the world."

We see no reason to change our opinion on the nexus of the fraud and his victims. It takes both parties to consummate the trick; cunning on his part and credulity on theirs.

There is fraud in everything we have looked into thus far and some of it is highly educated and sanctified, and much of the hue and cry against it comes from harpies who practice it the most. The world condemns one kind of fraud and indorses another kind and never considers that there is no distinction between the frauds. For instance, there is no difference between the fraud who palms off a broom handle, sheet and mask as somebody's materialized grandmother and charges a dollar from each dupe who sees it and a fraud who palms off a piece of dough as the materialized body of Jesus Christ and takes up a collection, and yet there is a great deal of diverse opinion about it.

A higher education on the purposes of psychical phenomena is urgently requisite, and yet we expect to jostle up against the fraud for some time to come. Like Othello, he will be without an occupation when people get ready to turn their backs on him.

Who are "We, the People."

THE "HOODLUM."

One of the effects of bad homes is seen in the hoodlumism of small towns and villages. To such an extent has this type of degeneracy grown that college professors are taking cognizance of it. Among others, Prof. Charles E. Norton, of Harvard, has recently spoken on hoodlumism in New England, and in looking about for causes he referred to the growing laxity in family government. As a remedy, he suggested parental discipline in the home, moral training in the schools and effective enforcement of the laws by town officers.

With all due respect for Professor Norton, we are inclined to the opinion that his remedy reaches the disease in about the same manner that a mustard poultice on a man's stomach reaches dyspepsia. There can be no parental discipline in the homes of hoodlums because the incentives to it are absent. Hoodlumism will pass away when uncertainty and deprivation pass away from the homes. Hoodlums, with rare exceptions, are the spawn of poverty and degradation. Remove these elements of the village life and the loafer will "move on;" that is to say, he will not be born. He will merge into something better. A few school marm's of more or less uncertain antiquity might brush off the "moral idee," or an army of wooden constables might clean out a hoodlumed village. What then? While these forces of Professor Norton are at work another batch of loafers and hoodlums are being conceived and gestated. Viewed in that order of time by which economical and social processes are worked out, an action of this kind would be much like sprinkling paris green on potato vines. It kills off the bugs, but it is liable to spoil the potatoes, and, besides, there is another mess of bugs in a few days. There must be a complete change in the social status of the home before there can be any marked change in crime causes or in the loaferism of our small towns.

OUR CRUSADE.

Spiritualists who appreciate anything at all should appreciate the work done in behalf of Spiritualism by The Light of Truth. Our paper may not come up to the ideal of those who prefer infants' food to adults'. But even these should remember that Spiritualism has a higher mission than pandering continually to the wants of those who are satisfied with home fare—local affairs spirit messages and individual circle experiences. Of course, the latter are important, but they should be of a nature that will appeal to the reason of new investigators, scientists and people who do not accept things on faith. The Light of Truth has taken upon itself to act as usher for the cause—to invite strangers into our ranks. To do this effectually it must be laden with matter that will create the right kind of an impression on the outside reader. Some of our self-satisfied Spiritualists may not like this, but they need not be derelict in duty on that account. In fact, they should rejoice that one paper has taken the initiative, for it is a great financial risk, and should support it doubly. We have the choice of contributors—men and women whose influence reaches beyond our ranks, and who can obtain an attentive attitude outside. All we ask is that you renew promptly and induce whom you can to subscribe; or remail your back numbers to friends as an aid toward this end.

It is getting along near time for our "prominent," "well known" and "leading citizens" who are up for office to begin to cringe before the august American sovereigns. "Voting kings," they call them, whose royal crowns are etched on the seat of their best trousers.

OUR SERMON.

Prophecy is an effect of intuition or sensitiveness to causes underlying human destiny.

In the first instance it is a simple consciousness without reasoning. In the second a reasoning from influences sensed by the medium or psychometer.

Intuition is a knowing of things hidden from the senses. Sensitiveness or psychometry is the faculty of knowing things by an interior sense of feeling from which deductions are made concerning effects in process of building.

The intuitionist reads causes by a simple desire to know—a wish—this establishing the rapport or harmony between him and the subject interested in. The psychometer gets at causes in like manner, but is not conscious of the effects till he has analyzed the influences perceived. Experience, however, makes this plain to him in a second following. But strange influences, or a mixture of them, often strike him which create confusion, and more or less time is needed to reach proper conclusions, and then there might be error in judgment as to particulars or time required for the effects to enact themselves. Besides that, a change of character, opinion, environment may produce a change in the cause, consequent upon which effects will change also. But such changes are not to be credited to the psychometer as errors of mediumship—unless the psychometer's prophecy has caused a change in the moral behavior of his subject—frightened him into a better mode of living. Under these circumstances a new psychometrization will be in order.

The intuitionist, on the other hand, is not subject to the influences that the psychometer is, and consequently may not be able to give the warning that the psychometer is able to give. He simply knows what the effects are going to be, but not the direct cause of these effects. He is reading the causes that are in building, but cannot analyze them as they are based. In like manner the psychometer may be unable to give the effects—simply sensing the causes which are leading to the effects only known to the intuitionist. But the two acting conjointly or one with both gifts makes the only absolute prophet.

Of course, the experienced psychometer—one who has sensed most of these general causes upon himself, and noted their effects, can judge for others as well, and needs no intuition as an aid. But the best immediate results are always obtained by the combination medium, as one gift corroborates the searchings or delineations of the other.

To feel drowsy, for example, when thinking of a person or desiring to know the cause upon him, signifies biliousness. Ordinary judgment discloses pain or sickness as the effect, unless the subject knows his own nature enough to prevent it, or he is warned in time. Otherwise the prophecy will prove true. An intuitionist under like circumstances simply has a consciousness of coming effects—the pain or sickness—and may fortell this without losing caste as a prophet, provided the cause is not interfered with by self-knowledge or the warning of another psychometer.

But there are some causes that cannot be quite so easily stamped out. Hatred, for example, is often very deep rooted; and a psychometer senses this by feeling irritable, captious or gloomy when in rapport with such a subject. Common sense tells him that such an individual is going to meet with trials—the natural consequences of hatred or malice. The intuitionist simple sees a dark future before his

subject and predicts trials without being able to tell him how to avoid them. But if he were a psychometer as well, the needed warning could be given in conjunction with it—telling him to root out his prejudice or hatred.

Now, spirits are natural intuitionists and psychometers, and are enabled to give these warnings to those who are in communication with them—also teaching the moral necessary to avoid sickness and trials. And Spiritualism is the religion which puts its believers in this communion. Thus the real student or close observer in this philosophy has the advantage over all other religionists, and is consequently relieved of much trouble that others have to bear. Is it not worth cultivating? Still some will ask what good there is in it. Try it, and the question can be answered by yourself.

LIGHT OF TRUTH ALBUM.

Among the mediums appearing in this great book, not mentioned in last notice, will be: Edgar W. Emerson, Mrs. Jennie Hagan Jackson, Mrs. Dr. Hilligoss, Mrs. Nellie Burbeck, Rev. Elsie Braun, Mrs. Mary Barkaloo, Mrs. Emily Beebe, Clara Field Conant, Mrs. Marian Carpenter, Mrs. Ella Cowley, Mrs. E. L. Dearborn, Miss Sylvia Daniels, Dr. A. A. Kimball, Mrs. E. Kurth, Mrs. M. Klein, Mrs. Emily Lepper, Mrs. H. S. Lake, Theo. Price, Mrs. Tillie U. Reynolds, Mrs. A. B. Severance, E. W. Sprague, Abbie E. Sheets, Esther Thomas, M. S., Prof. G. W. Walrond, Mrs. A. E. Kibby, Allie Lindsay Lynch, Dr. J. V. Mansfield, John Ring, Mrs. W. Hibbitts, Dr. H. C. Andrews, Eugene Henyon, Maggie Thedford, C. E. Dent, Mrs. J. Lindsey, Mrs. E. Cutler, Mrs. G. Cooper, C. E. Stanley, Mrs. R. S. Lillie, Frank T. Ripley, Mrs. M. E. Williams, Dr. C. W. Hidden, Bishop A. Beals, Mrs. Mary C. Lyman, Nellie S. Baade, Abbie A. Watkins, Mrs. Isa Wilson Kaynor, Mrs. Celia Loucks, Mrs. M. T. Allen, D. A. Herrick, Loe F. Prior, F. Cordon White, Mrs. Alice Somers, W. F. Peck, Max Hoffman, J. Frank Baxter, Dr. W. A. Mansfield, J. C. F. Grumbine, Dr. G. C. B. Ewell, Mrs. Eva Pfuntner, Mrs. M. J. Crilly, Mrs. Anna E. Thomas and about 150 others. Price \$1.00, postage 25 cents. Orders now recorded as a pointer for the number to be printed.

A SHADOW REMOVED.

The Light of Truth recommends itself now. Under the old way of conducting it, Spiritualism was overshadowed by its personelle. Now the latter must give way for the philosophy and science. Individualism has been superseded by matter interesting to others besides the workers, but for which these workers will be grateful in the end, as it brings them a new constituency, which is ever the bone and sinew of progress in our ranks. As it was, mediums and speakers were fed by laudation; now the rank and file is fed by the light and truth given to the world by these instruments. Under the old way Spiritualism was obscured by the people which stood in its path. Now it is different, and we are not obliged to impose on our workers to force the paper on the people. It is sought after for its intrinsic value. We trust it will be appreciated accordingly. All we ask now is to remain it that it may be seen by the world at large.

Mrs. Florence Kelly, chief inspector of factories and workshops in Illinois, has been removed. Cause, a pernicious activity in calling public attention to the necessity for effective enforcement of the child labor law, which was objectionable to that class of patriots best known by the "political influence" they wield.

DR. A. S. HUDSON.

Dr. Hudson, of Stockton, Cal., is one of our heroic workers. He has not only confined his labors to the ranks of Spiritualism, but has boldly defended it in secular papers when occasion presented itself. He was born in Massachusetts, May 1, 1819; taught medicine a number of years; began in 1850 in the medical department of the Iowa university, subsequently in Rush Medical college, Chicago, Ill.

In 1853 the overbearing facts and logic of modern Spiritualism convinced him of the truth of that science. Therefore, he has been an outspoken supporter of it for 44 years.

For years it has been a mature conviction and judgment of his that the superintendent of every asylum for the insane should be a pronounced Spiritualist, as the only fit person for that office.

NOTE THE EFFECT!

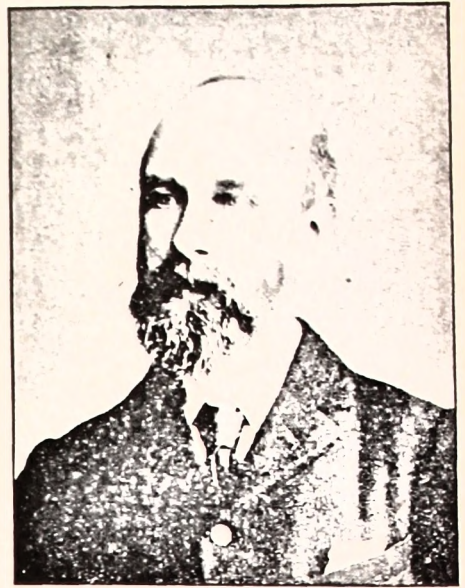
Some things inspire, some have the reverse effect. A subscriber writes that every time he takes up the Light of Truth he feels inspired to write or talk or exert himself in some way for good. That which inspires, develops the soul—the dormant spiritual faculties—and leads to mediumship. Those who have medial powers undeveloped should subscribe to The Light of Truth and reap its benefits. A chance is offered now to obtain a three months' subscription for 25 cents. Try it.

The organization of man enfolds the elements which make or unmake his destiny. Admitted that circumstances are oftentimes stronger than one's power of overcoming them, still there is no circumstance of man's outward life that can crush his power over himself if he chooses to exercise it. We speak of the well-formed man who fails. He is structurally capacitated to rule and reign over every form of life, most of all the marvelous temple he occupies. What men are, individually and collectively, results from the use they make of their own powers and these results will be the gauge of national thought, or, as Charles Sumner expressed it: "The true grandeur of nations is in those qualities which make up the true greatness of individuals."

We need the natural promptings of genius rather than the arts forged in the name of genius. These forged arts comprise the whole swarm of fables from the dawn of religious instinct down to modern creed revision. Is there any better illustration of a false education than is to be found in the efforts of creedal artists to tone down the picture of hell? Had nature's laws been taken into consideration when the Nicene creed was boxed up and dovetailed there would be no necessity for snapping the joints in order to spread the box to hold a larger thought today.

No man has a right to control the body of a woman whose love for him has given place to contempt. Society can never become purged of its evils, civil and criminal law can never be more than makeshifts until children cease to be born under these conditions. The sanctity of the home, as applied to society in the aggregate, is menaced and defiled by the enormous encroachments of polluted marriages. Duty to children does not begin with influences of post-natal culture. It begins before they are conceived.

A medium's character is, after all, the mainstay of the personality, however wonderful the gift accompanying it. The latter is lost sight of when gentility is sacrificed for coarseness, vice or immorality.



W. F. BARRETT, F.R.S.E., M.R.I.A.,

Professor of experimental physics, and dean of the faculty in the Royal College of Science for Ireland, and his brother, the Rev. G. S. Barrett, D. D. (chairman of the Congregational union), were born in Jamaica, their father being a well known missionary there. Professor Barrett has made a number of scientific discoveries, which have placed him among the foremost living scientists. In 1868, Mr. Barrett witnessed remarkable experiments in mesmerism and thought-transference, and was by them, led into Spiritualism. In 1882 he and Mr. Dawson Rogers summoned a conference, when the Society for Psychical Research was founded. He is a philosophical and religious Spiritualist.

There were in 1896 in Chicago seven thousand women and one thousand girls under the age of sixteen years employed in the devices to evade the law against sweat shops, which are rooms usually adjoining flats in which the families of the employers live, the connecting doors of which have been nailed or screwed shut. In these rooms the sweaters defy the inspectors to interfere with them.

There are a great many people in this country who do not consider the thousands of lives sacrificed to establish the right of man to "worship God according to the dictates of his own conscience."

So long as men and women think from motives of self-aggrandizement, bullets, prisons, gibbets and prostitution in and out of the marriage bonds, will be the concomitants of civilization.

The yellow fever has broken out in a number of southern cities. Follow the Spiritualistic temperance doctrine and prevent costiveness by light carthartics and it will not touch you.

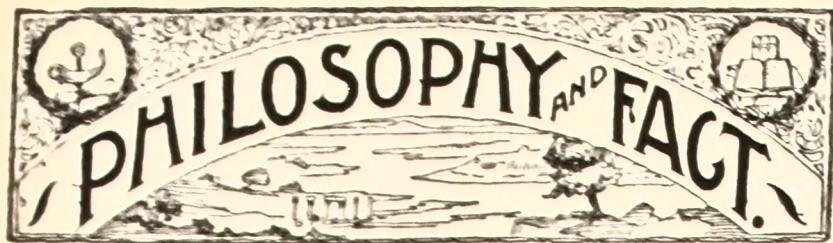
The man who thinks of nothing save the uncertainties of his industrial position can have no clear idea of his rights as a citizen and the welfare of his family.

Many a workless man has been crowded out by his children. A child can operate a machine whose product equals the labor of ten able-bodied men.

The progress of nations is determined by the improvement a people makes upon the religious and secular conceptions of their ancestors.

If you are inclined to mediumship, read The Light of Truth. See what some one says on this under head of "Note the Effect."

Is Spiritualism a regenerative force? If so, where is it more applicable than in the home?



THE OUTLOOK.

An Address Delivered in Columbus, O.,
by Willard J. Hull.

Ladies and Gentlemen—It is well at times to dwell somewhat on the conditions in which we are placed, and with prudence consider how far, if at all, we have been driven from a true course. We are to consider truth as it relates to our environment, as it conduces to our growth and the developments of the future, for it would be presumptuous to judge the truth of all things from a special or partial standpoint such as our ethnological and societary manners constitute. What is the truth to one race is error to another equally as wise perhaps because the truth is ever gauged by the powers of perception and the methods of distribution in various philosophies and modes of intellectual culture. Spiritualists are making truth as well as history. The impartial eye of posterity will read the record we are making, just as we note and comment upon the records left by our ancestors. The shifting sands of time are the abodes of men and their speculations. Nothing is stable or permanent in the relative outworkings of progressive development, and yet all is right absolutely and parts of an indestructible whole.

I sometimes think that when man learned the lesson of instability, so far as his thought was affected by the habits of life, he first began to grow in intellect. What we call consistency became a lost jewel when man began to think along lines of ratiocination.

The gods and the priests have always been consistent because their craft has ever built a wall across the path of progress. Here the mind stops action. The directorate of priestcraft is the tomb of intellect, and where there is no intellectual activity there is plenty of consistency and harmony. It is the inharmony of nature that produces struggle. Contrast and change are the basis of knowledge. There can be no consistency and no harmony in the turmoil of a maelstrom, nor the fury of a cyclone, and if there were no cyclones and no tornadoes what would we know about the forces of the air? And if there were no heretics what would we know about the tamping, petrifying and stupefying forces of priestcraft? Therefore when the races of the western world broke away from the conserves of thought and brushed up against a few cyclones the true character of human development was perceived. We see it today in the mighty upheavals of the political, religious, social and philosophical thought world. We see it in the constant interlude of nature's groaning struggle. "On, on, forever." And if it be this, if the slogan of progress is Onward, then change is the law. The very essence of the term progression evidences revulsion, contrast and persistence. There is nothing at rest save the saints. Even Abraham's bosom, we are told, still throbs and thumps under the heads of candidates for sainthood. The nearest thing to the devachan of Theosophy that I can think of is the mind of a saint. It is thoroughly zeroed and moved not.

But we are not saints. The moment my eye rests upon a man who

makes pretensions to holiness and sanctity I begin to wonder whose wife he is living with and how much money he has embezzled. Our penitentiaries are populated by holy men. Scorbatic warts on the hand of munificent nature they are, and yet they carry the credentials of heaven.

As I say, we are not saints, and we make no pretensions to sanctification. We believe that the Will of the Universe is capable of sustaining this planet and incidentally the city of Columbus without our aid or dictation. We believe that a good life is better than a good belief in somebody else's life. We feel that the world is a fanfare hinged to a struggle for existence. We know that love is the greatest thing of this or any other world, and that it can not be blotted out of the human consciousness. We know that death is a myth and the grave a thoroughfare. Above all, we know that immortality is something besides a speculation based on emolument, power and profit.

On some points, then, we are reasonably clear, and can look about us and observe the great floundering sea upon which our life barques are tossing, calm and unruffled.

We see relatively only. All human feeling is relative. Life is made up of desert sands and bright oases, and we are joyful or sorrowful in the ratio that our environment exerts us, but—"Remember man, the Universal Cause. Acts not by partial but by general laws."

The physical world knows naught of mercy or love. These are parts of consciousness and belong to spirit. The anthropomorphic Yahweh is consciousness and ever has been. His mills grind without distinction. His levin brand strikes more temples devoted to his worship than bawdy houses devoted to his dishonor. If Yahweh had been above the threshold of man's consciousness of right and wrong, the St. Louis tornado would not have devastated that beautiful city.

But, my friends, God has nothing to do with such things, and if I thought that the finite mind could blaspheme the Infinite I should say that to attribute natural cataclysms and man's ignorance to Him, is blasphemy.

In my opinion God has no more to do with natural cataclysms than He has to do with Talmage's mouth. "Order is heaven's first law." "Nature abhors a vacuum." These two aphorisms express the thought of all cataclysmic revulsions and all discordances. A God may note the fall of every sparrow and the whitening of every hair that crowns a tortured head, but he does nothing to prevent the sparrow's fall nor does he stay the whitened head.

I could not respect a God who would run after every whirlwind that blows like a boy watching the gyrations of his top. I do not believe that order is changed merely to injure or to bless mankind.

"All this dread order break—for whom? for thee?
Vile worm! Oh, madness! pride! Impiety!"

Man needs the experiences of his life. They are the discipline which hews him into the form divine order designed him for.

There can be no heaven without an

imperfect humanity. Had man remained in Eden you and I would be chumps today. Struggle, change, turmoil and disaster mark the unvarying epochs of nature. Man is subject thereto in proportion to his rapacity and cruelty. The law of survival applies to the animal man as well as to the hyena and the jackal. It is only when man rises above his animality that he sees a rift in the clouds of his mud-enveloped sky. There is no law of survival of the fittest in the all-pervading realm of love. All life is fitted to its varied uses when viewed from the standpoint of the absolute, from the love dome of man's cosmic temple. This dome is constituted of the equilibration of all his faculties. The power to think involves a thinker and there are true and false thinkers. Harmonization of function, intellect, analysis, penetration, perception, distribution, passion, hate, conjugality, sexation, all these enter into the arena of equilibration. When they are controlled and operated by wisdom love is not far away. Love ever waits on wisdom.

We are here, friends, for the purpose of penetrating the marvels of man's mind. These services then should be in every way impressive and joyous, uplifting and comforting. We are not here to look into the catacombs of each other's thought. We are not here to throw bouquets at our heredity. It isn't respectable, for the most part, and besides, it is an unprofitable subject. What we want to do is to start right here a new hereditary regime and date our heredity hereafter from this point. We want to begin now and here to educate the child that is to be born one hundred years from today.

There is no higher calling, no more potent duty devolving upon Spiritualists, than the moulding and fashioning of the unborn. Therefore you will understand me perhaps more fully when I repeat that our heredity is not a fit subject for public discussion. They tell us that the child is father of the man. This is true and it is also true that most of us are spoiled children. When we become civilized sufficiently to make it impossible for a child to be born into this world without a clean, clear-cut character as to its birthright, there will be no longer any place for a fantastic religiosity to whitewash and disinfect it for the next world. When children are born right the priests' occupation will be gone. For eighteen centuries these non-producing fungi have been preaching mankind on this side of the globe into heaven or the other place as the case might be. Did it ever occur to you that if the occupation of the clergy is worth anything as a saving grace, a few sermons now and then in behalf of souls just entering upon the fanfare of this life would be in order? In nine cases out of ten the real death of people occurs when they are born into this world, not when their crushed and tortured souls are released by the stoppage of breath.

Go into the slums and tenement districts of the large cities and you will see swarms of choked, gibbering, animated corpses, children, mind you, robbed of their birthright before they were born. Children, you say, immortal buds from the great bush of life aflame with God and these—dropped into this world of scorbatic crucified humanity like clods of clay on the bejeweled caskets of dead millionaires. These are the spawn of heredity—the spermatoids that will people the future prisons, asylums and gallows-trees. Death's-heads they are, who never hear a sermon, never see a ray of spiritual light or life from the moment they gasp their first foul breath till merciless nature, no longer able to hold them in the jaws of her fate, releases them

and in death they open their bleared eyes upon the realities of life in a realm where man the jackal, has no place.

And with this phantasmagoria in full blast, our glorious Christian civilization spends millions of dollars annually for whisky and missionaries to Christianize Africa. So much for heredity.

Now, my friends, in order that we may become better acquainted with one of the affirmations I have made and which is of vast importance in the line of thought I wish to take up, I shall proceed to analyze it and make it the keynote of my discourse, and, as I think, an appropriate inauguration of this series of lectures. Showing as it does that Spiritualism possesses something for which there is always a demand, and which nothing else in the whole range of human philosophy can supply, namely, the answer to the soul's query regarding the life beyond the tomb, I have put the proposition in this form and repeat it here. Above all, we know that immortality is something besides a speculation immured to the snags of a religious system based on emolument, power and profit. It is, perhaps a bold stretch to lay claim to the hypothesis of moral, intellectual and spiritual development on lines laid out by those whom the world calls dead, and yet I make that claim with all due consideration of its import and what it will have to meet in the minds of professional critics. But there is this much to be said for a professional critic: He never works. He is merely occupied in tearing to pieces the work of others. I never knew a professional critic who produced anything.

There is a living gospel in the world, and it teaches mankind the necessity of labor. Nothing is achieved without labor, and nothing is of any value that does not bear its stamp. But high over all the outworkings of material effort and the various reforms now agitating the world rests the central idea of the spiritual philosophy—the fact of spirit communion and the ethical code accompanying that fact. The various avenues through which the leaders of men expect to reach a better estate for the body politic are all part and parcel of that order of time which constitutes the main factor of human progress, and without which no change nor stable improvement can be brought about. Experience is the school, both in theory and in practice, and when the lessons are learned the discipline is complete, and there is thenceforward a shift for the better.

The plane upon which men in the aggregate think and move is determined by pre-existing causes and conditions with which the actors themselves are powerless to grapple. The tide sets in by virtue of anterior and necessitous causes, from which there can be no appeal. Thus the causes which lie behind the ruling financial and corporate systems of our country bear no relation either to the supporters or opponents of the system. The country must have this experience. The matter of ethics or expediency has no place in the moving force carrying the country forward in the line of this system; and though it be accursed of heaven and damned by mankind, it must run its allotted race and scourge its quota of men. When it shall have been thus tried and spent the experience and discipline through which the people have passed will carry them over into something better.

Progression ebbs and floods. History, while a repetition of recurring periodicities, nevertheless teaches that the tide of progress always leaps higher than the mark of its former period or epoch, thus burying deeper the weeds and rubbish of outgrown, effete systems of thought; but the great drawback, so far as sociological activ-

ities go, has been and is now the perverseness and selfishness of mankind, which hinder themselves and those who come after from partaking of the finer forces accompanying the higher tide mark. So long as selfishness—and I mean by this that form of selfishness which breeds rapacity—so long as this remains the master motive of human activity mankind cannot know, cannot apprehend the imminence and nature of the spiritual life.

Perverseness and selfishness then are to be outgrown, and this will take place in the ratio that the consciousness of immortality becomes the prime motive force of human ethical conduct. This consciousness involves the doom of rapacity and cruelty, which in turn presages the downfall of the present private, merciless, gourmandizing system, and supplants it with amity, co-operation and love. I repeat that these principles can not become the master chords of human action until spirit communion becomes the cardinal factor of man's ethical conduct. It must ramify the consciousness and diffuse the complex affairs of society with the light and warmth of co-operative effort. The need of this universal solvent is perceived in the trend of Teuton, Gaul and Saxon civilization. That civilization is pro-materialistic. It is flesh and per cent. It is naked concupiscence and erotic decay.

Rapacity is the giant hypnosis of the world. Gold godism, the shrieks of maniacs, the blood of murdered victims, the triumph of injustice and the emasculation of religion all show to us the hyena in man.

Amity and love are spiritual. They belong to the angel in man, and any view of the reformatory forces of the world that does not take these qualities into consideration cannot be right.

The processes at work in the line of human progress involve change and growth. These are the moods of nature. In them she works out her forces in progressive development. Filth and fragrance, sorrow and joy, good and evil are inseparable in the evolution of forms of life, and as it is easier to fall than to rise, the struggle of man's spiritual attributes to attain the altruistic confraternal in lieu of the ego-individualistic in thought and project is marked by the costly experience through which the races of the western world are now passing. The spiritual philosophy, which is an inquiry upon the present conscious connection with spirit life and activity, is the silent appeal of man's higher nature to the sordid and wasteful methods of his life.

As all evil is a negation due to misapplication and undevelopment, it is destined sooner or later to become the applied experience of mankind, and, through enlightenment and development, work its part in the welfare of the consciousness. The imminence of the spiritual realm; the all-powerful mastery of intelligent applied force emanating from that realm; the accounting of conduct before the bar of inexorable memory; the realization that the best in man has not been attained, but that progress is attained; the experience and discipline of a mode of life which places self-aggrandize as its inspiring power—these will yet become the seed of a better growth. Reforms move slowly and with exceedingly painful strides. It is only when the order of time decrees their acceptance that they leap into activity. Spiritualism is waiting on the world's plodding movement. The crumbling arch and storied column of earth's despotic ruins; the abortiveness of man's sensual nature and the dirge of vanity all point to the moving power of spirit. The dead rule the world, paradoxical as it may sound.

Once establish the verity of life beyond the grave, and no guage can be

placed on the power of thought. That life, that activity, that inspiring congeries of immortals is established, and their thought is pulverizing the world's political and creedal dynasties. Can thought be photographed? Yes, Professor Baraduc, in France, has caught thought on a sensitive film and shows it to an astonished world. Dr. Emler, the inventor of the long-distance telephone, has perfected a thought register similar to a phonograph, and reproduces thought with the sang froid of an African explorer naming the Mountains of the Moon. Where, then, is the bound of possibility as applied to thought? The world is a thought condensation, and every atom of matter subject of thought. You are wont to speak of dead matter. I have been hunting a quarter of a century for a piece of dead matter.

The dominant atom is as immortal as the polarized spirit of man. The dead are here and they are thinking. And what is earth's thought in comparison with that of the mighty host of earth's dead? I say the dead are thinking, but the paradox is seeming only, for the universe is instinct with life; there are no dead. Even the roots of the little tree you plant today upon a mound of entombed love will, in the order of time, reach down to the recumbent dust and raise it to quiver in the branches, twigs and leaves in the air above.

The great uplifting power of human thought is now centered upon the attributes of mediumship.

No person can come into a realization of this and ever again be relinquished from its all-pervading influence. Of course wisdom alone determines how the influence of spirits shall be directed in the life of the mortal man. Mediumship does not involve subserviency to any directorate. In the last and best state it is the light of this vestibule of life, and leads the mind to broader, purer spheres of thought, and the test of its efficacy is to be found in the lives of those who recognize its sphere of action. It is of value only as it intellectualizes, spiritualizes and humanizes the consciousness. This is the tribunal to which man's nature and actions must eventually bow. That which satisfies the conscience, other qualities being equalized, may be said to be right and good. It is idle to suppose that a man or woman will, in a rational state of mind, perform acts which are against the promptings of conscience, and at the same time possess a sense of true happiness. To be sure, happiness is a relative state, and there are as many degrees of it as there are variations in moral development. Criminologists have shown us what is termed arrested moral development. It has produced the Holmeses, the Durants, the Haywards, the Jacksons and other brutal murderers, who have all been happy until detected and brought to the halter; but an arrested moral development is no worse than an assumption of morality and deific justice without reason, as, for instance, the plan of salvation which, if they accept it, grows wing-fuzz and haloes on these same degenerates while the hangman's noose is about their necks. Now, a true conscience shrinks from moral debasement, and I hold that conscience must become the constitutional, integral factor of man's integrity in order that the true basis of content and happiness may be laid. "Whatsoever ye sow, that shall ye reap." This is the prime root of conscious responsibility. Men, in large part, who do wrong do it knowingly, just as they do right knowingly; but the guage of content is the measure of moral debasement. Professions of fealty to this, that or the other ism have nothing to do with the realities of the soul life. But when one comes into a realization

of the imminence of beings who know him as he is, and not according to his pretensions and his reputation, and when these beings assure him that he can not violate a law of his being without suffering punishment for it sooner or later, and that no mask he may wear before the world can hide him from their scrutiny and the stings of his own conscience, then he begins to think.

Right here is the moving power of Spiritualism as a moral regeneration. It is the rescue of the soul not only from its own pollution, but from the bondage of institutional authority.

Spiritualism, then, is activity, growth and love. It is death's deathless solvent, and moves as a progressive development.

Until the love of liberty made it possible for spirit man to rap on the dome of earth man's mentality the essential elements of progressive development were but dimly apprehended. The sphere in which men were revolving a century ago was vastly inadequate to contain the concepts of law and love which mark the thought and inquiry of men today. The masses at that time were either within the influence of a religiosity which denied and repudiated progress, or they were consoled by a materialism which had no use for it. The one gave the departing soul no consolation save a misty and pernicious recompense, monstrous to justice, while the other gave flesh, drink and merriment, with annihilation for dessert. Materialism is the legitimate offspring of the church. Churchian religiosity is making ninety-nine materialists where it is making one genuine Christian today.

The mission of Spiritualism is to bring these two discordant factors into a realization of the silent potencies of life. The humble spirit medium and the home circle are the moving forces of the intellectual and spiritual arena. When the gamut of pride and vaulted ambition has been run and men stand above the falling clouds that hide forever the forms they love, the inner, silent, long-neglected soul cries out for something real, tangible and abiding. Thus they come to Spiritualism. Thus they reach the anchoring place of hope. It is not to reconcile man to an outraged anthropomorphic God that Spiritualism has taken its great hold on the social system, but to reconcile man to himself and imbue him with the verity of deathless love; to make him know that he can not escape himself and that his spiritual estate in any world is characterized by the degree of his unfoldment along lines of amity, justice and love in this world.

This is the outlook which the Pharos lights along the beleaguered coast of human frailty and failure keep burning. It is the great lamp of the spiritual night. Myriads are perceiving its beneficent rays and the nations are looking up. Man has never fallen except upwards. We are all climbing the evergreen mountains of life.

If we trip and fall, what of it? The lordly pine does not say to the misshapen stump: "Thou hast no place with me." The forest is here and the mountains rise before us. There is no backward stroke in the pendulum of eternity. The now is all we know of the thence forward. We are moving with the eternal now. But those ahead say they see a better light and we believe them for love waiteth on deformity, and doth not lie. We shall all meet what we have done, what we have left undone, what we wanted to do. The compensatory law works to fulfillment and there is no failure absolutely. Nothing happens. There is no place for chance and no place for death. All hail this grand and glorious day. We may think and aspire and grow and profit by experience, but of all the fadeless gems in the casket of human

consciousness the last and the first is the imminence of the spirit world, the deathlessness of love, the majesty of life.

IT IS EASY TO TELL.

People who fail to look after their health are like the carpenter who neglects to sharpen his tools. People are not apt to get anxious about their health soon enough. If you are "not quite well" or "half sick" have you ever thought that your kidneys may be the cause of your sickness?

It is easy to tell by setting aside your urine for twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys. When urine stains linen it is evidence of kidney trouble. Too frequent desire to urinate, scanty supply, pain or dull ache in the back is also convincing proof that the kidneys and bladder are out of order.

There is satisfaction in knowing that the great remedy Dr. Kilmer's Swamp-Root fulfills every wish in relieving weak or diseased kidneys and all forms of bladder and urinary troubles. Not only does Swamp-Root give new life and activity to the kidneys—the cause of trouble, but by treating the kidneys it acts as a tonic for the entire constitution. If you need a medicine take Swamp-Root—it cures. Sold by druggists, price fifty cents and one dollar, or by sending your address and the name of this paper to Dr. Kilmer & Co., Binghamton, N. Y., you may have a sample bottle of this great discovery sent to you free by mail.

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THE BETTER WAY.—An occult story by H. McL. Shepard-Wolff. 25c.

The World of Psychics and Liberal Thought.

Rev. Lyman Abbott has just brought out his work entitled "An Evolutionist's Theology."

It is claimed that messages have been received from Mrs. Mamie Bennett and her son, Owen, victims of the Bennett tragedy at Jeffersonville, Ind. Seances are being held at the house where the tragedy occurred.

Spiritualists held a series of meetings at Portland, Mich.

State Senator Joseph Mullin, of New York, a close friend of Anthony Comstock, and a promoter with that eroticist in the recent anti-living picture legislation, was found dead a few days ago with a bottle of whisky and a quantity of eucalyptol on a table beside his bed.

Remail to your friend this copy of The Light of Truth. If you want another let us know.

Electricity remains the despair of science and the most beneficent of all physical agencies. Professor Trowbridge, in his new work, "What Is Electricity?" says that in spite of the all-round progress made during the last thirty years, we know no more about the essential nature of electricity than did Benjamin Franklin 150 years ago. Lord Kelvin wrote to the reviewer of Professor Trowbridge's book in 1892: "Tell me what electricity is and I'll tell you all the rest."

The way to circulate The Light of Truth is to remail it to your friends on the fence.

Mr. Delos Wood, of Danlison, Conn., a bright young newspaper man and enthusiastic Spiritualist, went to Providence, R. I., recently to do some work for a Spiritualist society there and called in a reporter of one of the newspapers to test his—Wood's—hypnotic powers. According to the newspaper accounts of the affair Mr. Wood made a bad mess of it. The only criticism to be offered is that Mr. Wood ought to know better of the reportorial craft than to expect fairness at their hands in anything involving Spiritualism or cognate subjects. The ordinary newspaper reporter in attendance upon a seance or any experiment involving the finer forces of being is as sadly out of place as a bull in a china shop.

The most hopeless of slaves are those who pride themselves on their liberty.

The following officers were elected to serve the California State Spiritualists' association: President, C. H. Wadsworth; vice president, Thomas Ellis, Jr.; secretary, John Koch; treasurer, B. F. Small; board of directors M. S. Norton, Professor Richard Young, William Rider, H. S. Brown of Oakland and James W. Spence of San Jose.

The recent convention was a notable one and some acrimony was stirred up. William Emmette Coleman threw a timely bomb into the camp by calling attention to the methods of fake "test" mediums.

Rev. B. Fay Mills, erstwhile more or less celebrated revivalist, notifies the Boston Transcript that he is now a member of two denominations and would join the rest if the way were open. We think that Mr. Mills ought to consider the ganglionic centers of New England orthodoxy. Such expressions as the above are likely to throw people into spasms.

Equity has no sex.

Dr. Peebles' address in another column will no doubt be read by all interested in defending the cause against an attack by an outside enemy. But in connection with this he writes in a private letter to the editors: "This convention is the entering wedge, the beginning of a terrible persecution of Spiritualists and Spiritualist mediums." Of course, no self-respecting minister of the gospel will join in the persecution, for to disprove Spiritualism is to disprove immortality, the very foundation of Christianity and the true church. But there may be a number who are prejudiced and may forget their calling in their mental obliquity or some who are aspiring for a little notoriety, and thus ready to join the anti, although, on the whole, it will not lead to the fagot or stake, and in not being able to diminish our numbers, Spiritualism will enjoy a double growth, as it has always done under similar circumstances.

The first quarterly convention of the Texas State National Association of Spiritualists is in session this week at Fort Worth.

An old "haunted" cabin near Grand Haven (Mich.) is just now the subject of a deal of talk in that section. Four Grand Haven men occupying the cabin as a fishing camp were badly frightened by unaccountable noises and left pell-mell. Some 17 years ago an old hermit lived there and was found one day dead with a bullet wound in his side. Ever since then at certain seasons of the year psychical phenomena play a big part in the old man's cabin.

A harmonious mind never contemplates finality.

"After all," said the man at the end of the discussion, "no man really knows what the neighbors think of him." "I came mighty near knowing once," said the citizen with the reminiscent look in his eye, "but the jury disagreed."—Household Words.

Mr. Fred. Evans, a reliable and trustworthy medium, has been giving some very convincing public demonstrations in Malone, N. Y.

There is no virtue in prosperity which has its rise in the failure and distress of other people.

Seth Low, possibly the coming mayor of Greater New York, is touched off by a Chicago leading divine as a wise, dignified, scholarly, incorruptible, non-partisan, just, God-fearing man. When will the clergy learn to respect God enough to say that men may be God-loving rather than God-fearing?

A great many people investigate Spiritualism until they find that there is "something in it." And that is as far as they ever get.

The Medical Record says that a sanitary Bible for the use of courtrooms has just been put on the market. The "sanitary Bible" is bound with celluloid instead of leather, which permits the kisses of oath-takers to be washed off, thus disinfecting the precious volume.

If we are looking for the cause of so much abortiveness and failure in society work among Spiritualists, we shall find it by observing how effectually love has been shut out.

The First Spiritual church of Rochester, N. Y., contemplates the erection in that city of some suitable memorial to be dedicated to the Fox sisters and to be devoted to the promulgation of Spiritualism. The aim is to have a place of meeting, a library, a reading room, a headquarters for Spiritualists and investigators.

The government has paid in pensions since the war \$2,000,000,000, and the number of pensioners now is between 30 and 40 per cent larger than the fighting army at any time during the war.

The W. C. T. U. of Montana proposes among other reforms to drive women from music halls, the vaudeville stage and saloons. Nothing is said about where they will be driven to.

Czar Nicholas II. contemplates abolishing the exile of criminals to Siberia and keep them in Russian penitentiaries. Hurrah for Siberia!

The only conclusive evidence of a man's sincerity is that he gives himself for a principle. Words, money, all things else, are comparatively easy to give away, but when a man makes a gift of his daily life and practice it is plain that the truth, whatever it may be, has possessed him. James Russell Lowell.

One of the effects of humpback bicycle riding has been to compel boarding-house keepers to saw off the legs of their dining tables to accommodate the "new man."

Some very high and beneficent teachings given through automatic writing, the medium being Mrs. C. M. Wilson, of this city, have been read before the members of the First Spiritualist church. These writings are of the very highest order, far above the consciousness, sub or otherwise, of the medium and with further practice Columbus Spiritualists may soon congratulate themselves on possessing a marvelous psychic instrument.

"Now, brethren," said a Sheridan minister, "some of you may doubt the fact that Jonah lived for three days in the belly of the bale—I mean in the bell's whaley—or, rather (ahem!) in the whell's baley, the—ah—bull's—But we will not pursue that subject further."—Denver Post.

Mrs. C. L. V. Richmond has severed her relations with the Church of the Soul, Chicago, where she has ministered for twenty-five years, and taken up her residence in Washington to become the regular established speaker of a society in that city.

Democracy is not an experiment which can be abandoned, but an evolution which must be fulfilled.

Recognizing the material disparities in the circumstances of individuals, we conform the rights and dignities of the individual to his material circumstances, instead of conforming the material circumstances to the essential and equal dignity of the man.

The cornerstone of our state will be economic equality, and is not that the obvious, necessary and only adequate pledge of these three birthrights—life, liberty and happiness?

What is life without its material basis, and what is an equal right to life but a right to an equal material basis for it?

What is liberty? How can men be free who must ask the right to labor and to live from their fellow-men and seek their bread from the hands of others?

What form of happiness, so far as it depends at all upon material facts, is not bound up with economic conditions; and how shall an equal opportunity for the pursuit of happiness be guaranteed to all save by a guarantee of economic equality?—Edward Bellamy.

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"Death is the epilogue of time—the prologue of eternity." Extract from the close.

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SUNDAY SERMONS.

SCINTILLATIONS FROM THE PULPIT.

Dr. Stephen A. Northrop, pastor of the First Baptist church, Kansas City, Kan., said in the course of his sermon that as capital and labor are dependent on the other, neither should oppose the other in the least. He said he was as little in sympathy with the monopolists who cast slurs on the tin bucket brigade as with the bands of men in convention who pass resolutions against those on whom they are dependent for their bread.

At the Eckington Presbyterian church, Philadelphia, a sermon appropriate to Labor day was preached by Dr. Duncan from the text Mark vi: 3: "Is not this the carpenter, the son of Mary?" "Christianity," the speaker said, "has taught the world the dignity and sacredness of labor, for Christ himself was a busy carpenter, a wage-earner, a bread-winner. His ministry was largely among those who toiled and were heavy laden. His disciples were workers in various lines. Work was once considered lowering and degrading, but Christ, the carpenter, has made every calling noble and exalted."

Rev. W. H. Carwardine, of Chicago, said in a sermon lately concerning the laborer: "If I could catch the ear of labor I would say: Beware of bad leadership; beware of the demagogue and the corrupt political leader, who is loud-mouthed in your cause, but sells you out for what there is in it. Beware of some of the socialistic tendencies of the day. The Karl Marx socialism is a materialistic socialism. I would rather not live at all if I had to live in a condition of society in which all men would be on an inane dead levelism. But the socialism of the sermon on the mount I am not afraid of. Christ, the carpenter of Nazareth, set the seal of His consecration upon honest toil."

Rev. Amos Kiehle, at the Brick church, Rochester, N. Y., referring to the effects of personality, said: "Everyone exerts an influence, quiet but real; everyone casts a shadow. The shadow of influence clings closer to a man than the poisoned mantle of Hercules did to the wearer. We are guiding or misleading; we are helping or hindering. This influence is so vast that it lingers even after death. It may be in the shape of the remembrance of some sweet face, now gone forever from our lives; or it may be the tones of some loved voice, now still in death, that echoes in our ears, but the shadow is there. Let us so live that the shadow we shall cast when we have passed beyond the scenes of earth may be soft and comforting, not heavy and somber."

Bishop Fallows, of Chicago, who favors Postal Savings banks, referred to them recently as follows:

It is not a question of gold and free silver, of a tariff for revenue or a tariff for protection, of capital and labor, of operators and strikers. It is a question of absolute security for money invested. Multitudes of people have less faith in savings banks, for they have suffered terribly from the failures of many of them. They have become reckless and thriftless in consequence. Fifteen hundred and sixty-four banks of every kind have failed since the organization of the first national bank in this country. Only about 60 per cent was paid to depositors. Private and public confidence will be increased; silver and gold by the million now hidden away will be put in circulation.

Self-interest will be promoted and patriotism fostered by the postal savings banks. It will put a crown of glory upon the McKinley administration if successfully inaugurated.

At the morning services held at St. Mary's church, San Francisco, the sermon was preached by Rev. Arthur M. Clark, C. S. P. He took for the subject of his course, "How Man is to Be United to God." In substance Father Clark said:

The real and true life of man is in that art of him which is invisible, intangible and inaudible to the senses, and which is called the soul or the spirit. This soul is made for happiness, and the happiness thereof consists in its union with the fount from whence it sprung and in an intimate knowledge of him who gave it being. Like its creator the soul is a pure spirit and can never die. Consequently its life is of far more importance than the life of the body, which ought to be subject to it. We do not consider the life of the body unimportant, but when we compare it to the life of the soul it cannot stand in the same category. It is important to attend to the life of our bodies only in so far as the attention helps us to cherish and foster the far more important life of our souls.

Dr. J. G. Butler, of the Luther Place Memorial church, Washington, D. C., preached on "Labor and capital and their relations to each other and to Christianity." His texts were taken from John, vii: 27, and II Thessalonians, iii: 10-11. Both of these texts came from working men, he said. Christ was a carpenter, Paul a tent-maker. It is a mistake, Dr. Butler said, to suppose that only daily wage-earners are laborers. There are brain workers as well as brawn workers. Between capital and labor, therefore, there should be no conflict. Labor produces capital. Capital depends on labor. In this land every man may become a capitalist through frugality and labor. Labor and capital must, therefore, study their mutual interests. The strike and the lockout are helpful to neither. Capital can endure the loss much better than labor. Oftentimes the laborers suffer beyond belief, but the capitalist suffers no more than delay in enlarging his fortune. Figures have been prepared to show this loss but the real loss cannot be estimated by figures. It is too great and too lasting. The better way to settle such differences as may arise between the two classes is by arbitration. Let both be prepared to submit their contentions to boards of good and wise men, and the right must prevail.

LIFE-LINES.

The Supreme is more than justice. It is Love, Clog up this current—dam up this stream, and we have the epidemics of war, misery and death.

Observe the reception of a noble sentiment in a vast assembly.

You have sometimes walked forth under the glory and grandeur of the midnight of a tropical sky. You have marked it ablaze with the countless myriads of world's set, as jewels, in the blue garment of God—and you have been oppressed, overwhelmed with the might and majesty of the material world, but grander, more glorious, more awful to contemplate are the countless and bewildering myriads of souls set in the bosom of the All-Life—sparkling on the Ocean of Infinite Being.

That which, today, is bowing us to

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the earth with misery, they, the spirits, with keener perceptions, may comprehend as working out our salvation.

All life is the ceaseless struggle towards the divine possibilities of human existence. He who has not learned that the perfection of efforts, that the fruition of hope, that the result of labor is not to be expected, in its fulness here, has not learned the alphabet of being.

MRS. H. S. LAKE.

—To those who complain to us that they have lost dollars on pretended mediums, yet cannot afford to spend a dollar a year for The Light of Truth to keep posted, we say it looks like retributive justice visiting them for their penuriousness. Trying to save one they often lose four and five dollars. Serves them right.

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A New Remedy Which Will Do It.

Chronic dyspepsia is considered by many people to be nearly, if not quite incurable. No good reason can be given why they think so except that perhaps they have tried various remedies without much, if any, benefit. But the progress in every branch of medicine has been such that among other things a lasting cure for indigestion in its chronic form as well as temporary has been discovered and is now placed before the public strictly on its merits as a permanent cure for all stomach troubles or difficulties with the digestive organs.

This new treatment is called Stuart's Dyspepsia Tablets, being put up in tablet form so as to be easily taken and also to preserve its good qualities for an indefinite length of time.

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The splendid results from using this preparation are owing to the fact that it is prepared and intended for Dyspepsia and stomach troubles only. It is not a cure-all like so many advertised remedies, claiming to cure everything under the sun, but it is claimed that it is a certain cure for Dyspepsia and anyone suffering from any form of indigestion cannot fail to get permanent relief and cure from its use.

It is so prepared and the ingredients are of such a nature that when the tablets are taken into the stomach, they digest the food, no matter whether the stomach is in good working order or not. You get sustenance and strength to mind and body by reason of the food being properly digested and at the same time the much-abused stomach is allowed to rest and recuperate.

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Voice of the People.

THE SPIRITUALIST TRAINING SCHOOL

Rev. A. J. Weaver.
Superintendent Educational Department.

It is the plan of the school to hold a session of at least six weeks duration during the summer, devoted to a regular course of instruction; also to take up a systematic line of study somewhat on the Chautauqua plan, to continue from September until June which we have termed the home department.

This department will open as soon as the class is formed and the books procured. Two lines of study will be followed, one scientific, the other religious.

To open the course the two books selected are "The Fairy Land of Science" by A. B. Buckley and the "Bible of Today" by J. W. Chadwick.

The author of the first book says:

"The object of this book is to explain well known natural facts in simple and pleasant language. There are forces around us and among us which I shall ask my readers to allow me to call fairies, and these are ten thousand times more beautiful in their work, than any of the old fairy tales to which we listened in our childhood. These forces, like the fairies, are invisible, and many people live and die without ever seeing them or caring to see them. These people go about with their eyes shut, either because they will not open them or because no one has taught them how to see. Day and night, summer and winter, storm or calm, these forces, or fairies as I shall call them, are at work and we may hear them and know them and get acquainted with them if we will."

These words are all true. The simple facts of nature which science has discovered, and of which the world at large is to a greater or lesser degree ignorant, become in this book really like a fairy story so attractively are they presented.

The second book treats on the origin and make up of the Bible. Instead of accepting it as a supernatural book, given by God to man, as His final word, the author accepts it as a purely natural book, gotten up by men; and his object is to tell us, so far as the higher critics have discovered, when, where, how, under what circumstances and by whom, it came into existence.

We need the information because the Bible is the most widely known book in the world and its origin and purpose the most universally misunderstood. This has been the cause of much of the mischief it has done.

It does but little good to simply deny it as the "Word of God." We need to be able to enlighten the Christian, and show that it originated with men, like all books, and has its place in the literature of the world and serves a purpose, as truly as the writings of Confucius, of Plato or Josephus.

Spiritualism presents two aspects. As treated by Professor Lockwood it is science; as treated by Moses Hull it is a religion. Indeed nearly everything in the world of real value comes under the head either of science or religion. They are the two broadest fields of human thought, and no person is prepared to be a successful worker in building up Spiritualism, as a natural religion, based on knowledge, and superior to the old supernatural religion, based on faith in Jesus as the Christ, unless he is well acquainted with the acting forces and predominant principles in both these realms of thought and feeling. From the very first it

seemed evident that our work lay mainly in these two subjects.

The question was, what book, in each of these branches, is, in all respects, best suited to those who will join our school. We could find no two better than those I have mentioned. United they give us 540 pages for study. It will go over ten pages per day, five days in a week, it will take about three months to complete them. The books which will follow them will be announced in due season. The retail price of the "Fairy Land of Science" to each member is \$1.50 and of the "Bible of Today" \$1. I have made arrangements with the publisher, by which through me, they can be had by members of the school at 25 per cent discount. This reduces the price of the former to \$1.10; and adding 12 cents for postage, the cost becomes to purchaser \$1.22. Cost of the "Bible of Today" including postage will be 83 cents; making the total cost of both books \$2.05. The expense of joining the class will be \$3, which amount, added to the cost of books, makes the expense to each member \$5.05. By forwarding this amount to me the sender will receive the books by mail.

None of the money sent is retained by me. The \$3 will be turned over to M. H. Danforth, treasurer of the school, and the remainder will be sent to the publisher when the books are ordered. I get my pay in the knowledge and intellectual growth which the books will yield me, and in the fact that I am helping the school, and that the school will be a help to Spiritualism sooner or later.

Every man or woman who joins the school gets the same compensation as I—the one who does the most and the best work getting the best pay. The books are worth the money to keep in any home.

If two neighbors or friends join the class, each can buy one book, and by exchanging save expense.

Any one who pays the \$3 has the right, by paying \$7 in addition, to attend the school session of six weeks or more next summer.

Let all who decide to take the home department do so at once and forward the money without delay. There is no time to be lost. We want to get to work as soon as possible. A monthly correspondence of questions and answers connected with the chapters studied will be established. Knowledge more knowledge; thought more thought; soul growth more soul growth. These are what we seek, believing as we rise, improve and expand, we shall take Spiritualism up with us; that as we are it will be.

Old Orchard, Maine.

SPIRITUAL GLEANINGS.

To be right is to have the truth.

A morbid imagination gives life a deformed appearance.

Never neglect an opportunity for doing good. It is the safest investment made for a future contingency.

Politics, like religion, may be free, but it is hard to convince the partisan that any but his own party has any rights.

Whom the Lord loveth he chasteneth. But from the manner in which some are going through the process he seems to love the worst ones the best.

Unjust suspicion against the innocent often lends an intuitive cue to the one suspected how to proceed in the matter before unthought of; suspicion therefore never harms the honest; it helps them.

Life has two aspects, one light, one dark. We see either according to our immediate attunement or humor; and often according to our past deeds or acts. Our life's panorama is of our own creation.

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QUESTIONS AND ANSWERS

QUESTIONS OF A SPIRITUAL NATURE OR THOSE APPERTAINING TO OUR CAUSE ARE ANSWERED UNDER THIS HEAD BRIEFLY AND ON SHORT NOTICE. QUESTIONS SHOULD BE CONCISE AND TO THE POINT.

Question.—Why is it, when in greatest need of comfort, I obtain the least, even through another medium?—Home Medium.

Answer.—This is a very common question among Spiritualists, but it contains the very essence upon which mediumship rests. The simplest answer is because mental worry shuts off inspiration, and going to another medium we carry the same influence to her, attract mentally-worried spirits and thus prevent our guides from manifesting. As we get what we seek or what we carry with us in the way of fraud hunting we also get worry if we carry it there. Mediums therefore should be protected by an influence other than Spiritual so as to overcome these foreign influences brought to them in the seance room, and it can be done by organization which will provide for their maintenance. Most mediums have mental worries on account of their material affairs, and are easily affected by its like. An old colored preacher once said "Poor pay, poor preach," on account of his small salary. He did not mean to imply that he would make better exertions if his salary were raised, but that his inspirations would improve as his material burdens were lightened. This is consistent with mediumistic law. No medium, whether home or professional, is at his best when troubled about money matters. His material cares must be put aside to open the avenue of inspiration, for inspiration can not be forced. It must come naturally. Labored mentality has no enthusiasm in it.

Question.—Shortly after going to bed nights and the light is put out I begin to see a phosphorescent light dart from the vicinity of my face, often assuming human shape, then gradually vanishing. At other times when quiet my fingers become numb followed by a stinging sensation, and also feel impressed to hold a slate. Then my arms begin an involuntary or automatic motion, followed by a sensation as if being lifted up. What does all of this mean. I am 18?—John J. Stein.

Answer.—This means that you are a medium, but in its incipency. The night scenes are manifestations of clairvoyancy. The spirits evolving out of a speck of light shows how they emerge from the fourth dimension into the three dimensional state of the spirit world, or that which is in harmony with the earth sphere, and as described in "Psychic World." The numbness of the fingers, etc., signifies physical power, and perhaps slate writing later on. But in the interval you can try automatic writing, which is done by holding a pencil as in ordinary writing, withdraw the will from your arm and let the pencil point rest lightly on the paper or slate before you. The sensation of being lifted up may mean simply exercise on your muscles to prepare your body for personification or for levitation. Time will decide that. During your development, however, be careful not to attract undeveloped or earthly spirits by low tastes, desires or companionship, for as you put down your foot your future will be. Begin high and aim high, and

your mediumship will be of a high order.

Question.—Is so-called absent treatment effectual and how does it operate?—Mrs. L. R.

Answer.—Absent treatment is effectual when the right sympathy exists between the patient and the healer, but where such is the case it can also prove detrimental should that sympathy be broken by ungratefulness on the part of the one cured. The ill feeling or indignation of an "absent healer" is as potent as his or her sympathy and may poison as well as heal—though without intention or unconsciously. It operates on the principle of telepathy, only that sympathy or love (which is the true healing power) is conveyed instead of thought. To aid the rapport an exchange of presents or small trifles should be indulged in, especially among friends. Professionally a piece of flannel or woolen cloth from the healer will suffice. But in the latter the power for good or ill is all on one side and the patient is virtually at the mercy of the healer, if he or she is inclined to humors or easily offended. But healers are only human, and ungratefulness or selfishness will offend the best of them. Divinity is not of the material.

Question.—If what is right, is the use of tobacco right—Hereditary Habituate.

Answer.—No, it is all wrong, but there came a time in the advent of man that he needed medicine for certain ailments—something to allay the bad effects of a past selfishness, or sensualism. Tobacco is a drug, originally intended for both nervous and arterial affections—moral diseases, as lust, intemperance, gluttony, hatred and angry feelings in general. But, like brandy, it is misapplied. Smoking allays carnal desires, and chewing tobacco allays anger or chronic hatred, and often prejudice for the moment. But those who are not troubled with either of these ailments do not need tobacco in any form—no more than do the strong and healthy need brandy. But it has been converted into a pleasure and a habit, and thus its unnatural application in the present, unless it is natural that it should be used as much as it is on account of these evils being hereditary.

Questions.—What is the best way to get into rapport with spirits? I was told that I had several evil spirits around me, depriving me of many pleasures (I being a cripple). How can I get rid of them?—C. H. W.

Answer.—There is no "way" of getting in rapport with spirits. You are already in that rapport, and with such of your own characteristics. If you know yourself you know what kind of spirits you must have around you. If you have evil or sensual habits you will have evil or sensual spirits in your band. If not evil you will not have, whatever may be told you. If you mean well, but have bad habits that you cannot overcome, you will have just such spirits about you—spirits who are trying to elevate themselves. The only way to get rid of such is to reform them by reforming yourself. When you have succeeded in this these spirits will be your best friends. Be honest and temperate, and you will have all the religion you need to become happy.

Question.—Please explain the meaning of the verse from Sam. 16, v. 14: "But the spirit of the Lord departed from Saul and evil spirit from the Lord troubled him?"—W.

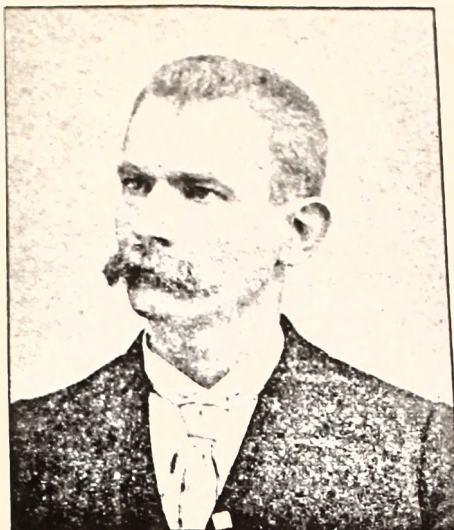
Answer.—We suppose Saul had fallen from grace from some act of selfishness, and his good guardian spirit left him to be replaced by one from a lower order—like attracting like.

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A letter addressed to him at 275 Michigan avenue, Chicago, will be forwarded to him and promptly answered.

GOT WHAT HE DESERVED.

D. P. Smith, of Newark, is doing himself brown on what he thinks is an expose of Spiritual phenomena. Calling upon a slate writing medium at one of our camps, he called upon the spirits of those still in the flesh, and obtained messages, of course. This he regards as fraud, not knowing that such is also possible. It has been demonstrated by Mr. W. T. Stead, through automatic writing, in which he certainly would not have deceived himself. So it is possible through slate writing or any other mediamic phase, as now being proven by Spiritual scientists in France. But that does not make it fraud. It is a wonderful phenomenon, nevertheless, and perhaps beyond the narrow comprehension of a fraud hunter.

Beside the above, there is another law very active in Spiritualism, which is that of affinity, or like attracting like. The man who visits a medium for the express purpose of detecting fraud is sure to be deceived or find what he is seeking for. It is also possible that a set of deceiving spirits played him for a fool, being attracted there by the bent of his mind, and presented him with what he sought—fraud, instead of truth.

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PERSONALS.

—F. W. Bosworth's address is Canon City, Colorado.
 —See Mr. Grumbine's announcement of college on another page.
 —A letter addressed to Frank M. Donovan is awaiting an owner at this office.
 —Dr. Harlow Davis may be addressed, Box 10, 65 West Fourteenth street, New York.
 —Lyman C. Howe is open for engagements till October 6 and for all of November.
 —Edward K. Earle, the slate-writing medium, has gone to Klondike, British Columbia.
 —Address Mrs. Ollah Toph, inspirational speaker, at 1019 Nelson street, Indianapolis, Ind.
 —Will Mrs. M. M. Galbraith send her address for the benefit of inquiring friends to N. P. Andresen, Hotel 1107 Springs, Ainsworth, B. C.
 —Notices in this column are 20 cents per line. Paying one dollar a year for a subscription does not include five dollars' worth of advertising.
 —Mr. H. Handrich, of the Swiss consulate in New York, writes: "Let me congratulate The Light of Truth on its excellency, it being an ever-welcome publication."
 —Mrs. Steelman-Mitchell has been serving in Louisville, Ky., for the Sundays of September. For future engagements address her at 109 Van Voast avenue, Newport, Ky.
 —A few words of sympathy to Miss Abby Judson at Worcester, Mass., would not be out of place just now, as she is suffering from the effects of a fall, which occurred some time ago.
 —E. J. Lippencott advertises a new method of treatment for which good is claimed. Cases that baffle old physicians are said to yield to this. See advertisement in another column of this issue.
 —Henry Brown proposes—in defense of the Babe will—that everyone interested send a postal or letter stating how much he or she is willing to donate and remit to the secretary N. S. A. when called for.
 —Though reading with pleasure the curtailed society reports, there are still some among these who think their own report should not be curtailed. If all thought so there would be no news notes to read.
 —Mrs. A. B. Severance writes: "I wish you abundant success. Your columns are full of true inspiration. Bro. Hull has a well-balanced mind. His 'thought creations' vibrate in harmony with a higher life."
 —Those of our readers who are interested in Vitapathy will not overlook Dr. Campbell's adv. in another column. Circulars giving particulars of the college fees, etc., can be had on application to the doctor direct.
 —Charles Dawbarn writes: "Dear Brother Melchers: I congratulate you

on having once again the valuable assistance of Brother Hull. Together you make the paper 'hum.' Long may you fight side by side and win every battle."

—Mrs. Clara Watson, inspirational speaker, will answer calls for funerals and an occasional lecture. Will also officiate on marriage occasions if desired. Permanent address, 543 East Second street, Jamestown, N. Y. Friends please take notice.

—J. Frank Baxter resumes his old address, 181 Walnut street, Chelsea, Mass., from now and on. He would like to hear from any desiring his services for one or more of the few open 1898 dates. In October, November and December his Sundays are taken in Fort Wayne, Ind., but he has week evenings open for negotiation in that state or vicinity.

—The second Sunday of Dr. Shermhorn's advent before the Columbus Spiritualists at Odd Fellows' temple was characterized by good attendance. The doctor's lecture was short and a fitting introduction to the phenomena or tests which followed. The president again called attention to the aim of the society in holding free services during the winter, and to this end called upon the friends to subscribe a stated sum in advance, payable, however, in monthly installments. Columbus above all centers, should have an open meeting, as it will benefit the cause throughout the state; and local societies everywhere should take pleasure in aiding this movement, either by a subscription or inviting their members and patrons to send a mite to Mr. J. D. Arras, of 31 West Town street, this city, for the above-named purpose.

NOTICE.

Mary T. Longley, M. D., gives advice and magnetic treatments for the cure of diseases and obsession, and for the development of mediumship, by mail or at her office; also psychometric readings, including business advice. Terms by mail, \$1 and stamp. Address 517 Olive street, Los Angeles, Cal.

Would-be mediums should read item headed "Note the Effect" and be wise.

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Mrs. Maggie Stewart of 264 East Main street, Piqua, O., would like engagements with societies as speaker and platform test medium for the fall and winter months. Terms reasonable. Will continue to give readings by letter on all social, domestic and financial business, diagnosing all diseases. Mining interests and speculation in business a specialty. Price one dollar and two 2c stamps. Send lock of hair.

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